Pathway to God

(A Quarterly Journal of Spiritual Life)

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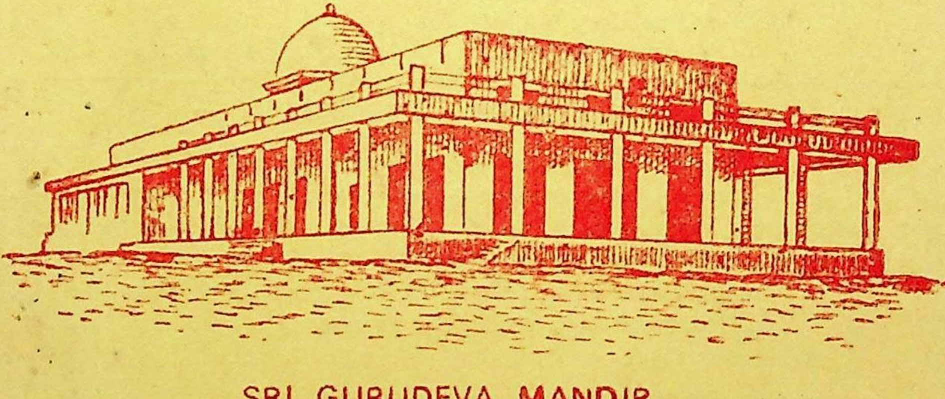

SRI GURUDEVA MANDIR

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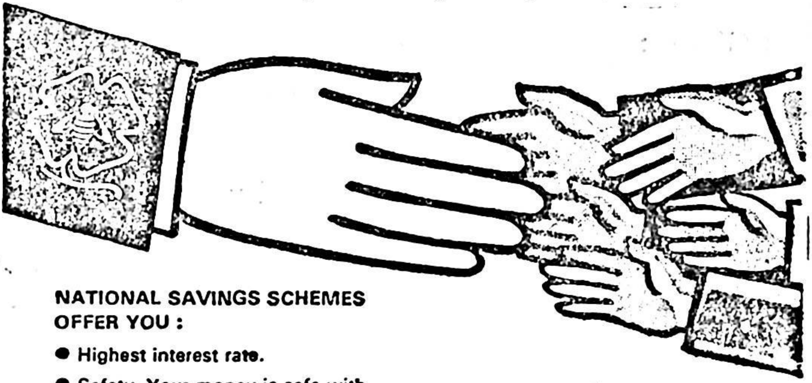

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PATHWAY TO GOD

(*A Quarterly Journal of Spiritual Life*)

"One God, One World, One Humanity"

Vol. XIV | April 1980 | No. 3.

ॐ नमस्तुभ्यं भगवते वासुदेवाय धीमहि ।
प्रद्युम्नायानुरुद्धाय नमः सङ्कर्षणाय च ॥१॥
नमो विज्ञानमात्राय परमानन्दमूर्तये ।
आत्मारामाय शान्ताय निवृत्तद्वैतदृष्टये ॥२॥

1. Om! Revered Lord, our salutations!
   We meditate on Thee! Thou art Vasudeva,
   Oh! Pradyumna, Aniruddha and
   Sankarshana, salutations to Thee (once
   again)!

2. Oh! Thou of the form of Consciousness!
   Oh! Thou of the form of Supreme Bliss!
   Oh! Thou immersed in inherent Bliss
   Oh! Thou who retardest any attempts
   to perceive you as dual and who
   art eternal Peace incarnate!
   Salutations to Thee!

— The Bhagavata

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EDITORIAL

Happiness and Suffering

सुखस्य दुःखस्य न कोऽपि कर्ता
अहं करोमीति वृथाऽभिमानः ।
परो ददातीति कुबुद्धिरेषा
स्वकर्मसूत्रग्रथितो हि लोकः ॥

"Nobody causes happiness or suffering. To say that I cause happiness to others is vain pride. To say that another person causes suffering to me is misunderstanding. Every man is bound by his own Karma.

Happiness and uffering are essentially the conditions of our mind. These are produced respectively by agreeable and disagreeable sensations which we receive through our senses. When the senses come into contact with their respective objects, sensations arise. These sensations may vary from person to person. What is agreeable to one may be disagreeable to others. Some people prefer classical music, but others dislike it. Or what is agreeable to a person at one time may become disagreeable to the same person at some other time. A man likes sweets in his boy-hood, but he may hate them when he grows up. Ice-cream is welcome on a summer after-non, but is not welcome in winter at dawn. Thus the sensation varies, though the object and the person remain the same.

A man thinks that he will be happy if he is able to earn a lot of money and enjoy it. This is only a half-truth, as we find that all rich persons are not happy. We also find that enjoyment leads to suffering and disease in the case of persons who do not have self-control. A man may have enough money and even health; but if he has no peace of mind, he can not get any happiness. It was said by a scholar that in the west there are many pleasures but no happiness. This is so because happiness depends upon many foctors; and if even one factor is missing, man fails to acquire happiness.

It is said by great men of yore that hppiness is the result of religious merit (Puṇya) and suffering is the result of demerit (Papa). So if a man wants to be happy, he should accumulate more and more merit by doing good deeds. If a man wishes to be happy but indulges in wicked deeds, his wish will never be fulfilled. The law of Karma is inexorable. Each action bears fruit sooner or later. Some times the result of sin, namely suffering, comes though some person. In that case we say that such and such a person gave mealot of trouble; but in fact it is of our own makeing. The same is the case when we say that a particular person gave us much pleasure by his presence. We are brought into the contact of good or bad persons and objects as a result of our own good or bad deeds.

Happiness or suffering may come to us as a result of our previous deeds; but it is necessary to keep our mind unaffected thereby. We should maintain equanimity of mind in heat or cold, pain or pleasure, success or defeat, and gain or loss. Acquiring happiness or avoiding pain is not the goal of human life. Realising God should be our goal. Hence the mind should always be directed towards God. This will bring peace, purity and strength to the mind.

The following lines occur in Milton's 'Paradise Lost':-

> "The mind is its own place and in itself
> Can make a heaven of hell, a hell of heaven."

This suggests that we can create in our mind the condition which is labelled 'happiness.' It depends upon the attitude which we develop in our mind. Hence it is said that "what we call calamities are not real calamities, and what we call treasures are not real treasures. Forgetting God is the calamity and remembering him is the treasure."

विपदो नैव विपदः संपदो नैव संपदः ।
विपद् विस्मरणं विष्णोः संपन्नारायण–स्मृतिः ॥

— B. R. Modak.

THE IDEA OF AVIDYA; A HISTORICAL SURVEY.

Dr. K. Krishnamoorthy (M. A., B. T., Ph. D.)
Karnatak University, Dharwad.

अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ।
ईशोपनिषद्, ११

Perhaps there is no other concept in Śāṅkara Vedānta which is so basic and at the same time so misunderstood and so variously interpreted as *avidyā*. Admittedly, it is abstruse and mystifying. But since it is the very gateway to Advaita philosophy, its discussion cannot be bypassed by any aspirant to *mokṣa* or final emancipation.

If we take a historical survey of pre-Śaṅkara *ṣrutis*, we will see that the word *avīdyā* is conspicuous by its absence in Vedic *samhitās* and *Brāhmaṇas*. Only the word *māyā* occurs sometimes; but its sense is more often than not a divine mysterious power (Rigveda, VI, 47. 18c; III. 60, 1: Śukta Yajurveda XI. 69, XIII 44; Atharvaveda XIII. 2. 3, VIII. 10. 22. Aitareya Brāhmaṇa, VI. 36; Śatapatha Brāhmaṇa, II, 4. 25 etc.)

It is in the Upaniṣads that we come across freely the usage of expressions like *avidyā* in juxtaposition with *vid*yā (*Īś*a Up. 11; Śvetāśvatara Upanisad V. 1,). *Para*- and *apārā-vidyā*

(Muṇḍaka Upaniṣad I. 1.4.). We find the word *māyā* also in the Vedic sense of mysterious divine power and also in the sense of appearance in late Upaniṣads like Maitrī (IV. 2).

Strangely enough, the word *avidyā* does not occur in the whole of the Mahābhārata. However, in the critical edition of the epic, there is one passage describing the creation of the world which reads-

aharmukhe vibuddhaḥ san sṛjate vidyayā jagat.

wherein some manuscripts read *avidyayā* in place of *vidyayā*.

But the word *māyā* occurs quite often and carries the sense of divine mysterious power which can delude one and all (Mahābhārata, III. 30. 30-32 etc), *Māyā* also carries the sense of illusion in some passages like-

Māyā hyeṣā mayā sṛṣṭā (Mahābhārata, XII.339, 45).

The word *avidyā* itself is not to be found in the Bhagavadgītā also. We hear there of *parā* and *aparā-prakṛti* (Ch. VII) and *Prakṛti* is termed also *māyā* (VII. 14), in the epic-sense noted above.

None of the passages here are conclusive to establish the tenet that the world is illusory or an appearance.

II

Again we are struck by the fact that the Brahmasūtra does not use the word *Avidyā* even once. The *vidyās* mentioned therein - *udgītha-vidya*, etc - are only forms of *saguṇopāsanā*. Only one *sūtra* (III. 23) uses the word *māyā* which is interpreted by Saṅkara as appearance and by Rāmānuja as ' wonderful phenomenon ' (Cf. ' *mayaśabdo hi aścaryavaci* Srībhāṣya).

The clearest mention of duality as *māyā* and *advaita* as Absolute Reality is to be first had in *Gauḍapādakarikā* (I 17)

> māyāmātramidaṁ dvaitaṁ
> advaitaṁ paramārthataḥ

Gauḍapāda holds *ajātivāda* which is opposed to the very idea of causality. But we do not find the word *avidyā* even in the *Kārikās* of *Gauḍapāda*. we have the expression *viparyaya* to denote non-apprehension of Absolute Reality: though once (I. 16) the word 'anādi-*māyā*' also occurs.

IV

According to Vācaspati miśra's Sāṅkhya–tattva-kaumudī the five forms of *viparyaya* or error of judgement mentioned by Iśvarakrishṇa in the *Sāṇkhyakārikā* (48) are none other than the five afflictions (Kleśas) mentioned in the *Yoga-sūtra* (II.3), namely-*avidyā*, *asmitā*, *rāga*, *dveṣa* and *abhiniveśa* and that is why *Vārṣagaṇya*, a Sāṅkhya teacher, called *avidyā* as five-jointed

> *ata eva pancaparvā avidyetyāha* bhagavān Vārṣaga*ṇyaḥ* (under Sāṅkhyakārikā, 47).

'*tamas*', '*moha*', '*mahāmoha*', '*tāmisra*', and '*andhatāmisra*' are nothing but synonyms of the five *Kleśas.*

V

Avidyā in early Buddhist thought means non-apprehension of the four *Āryasatyas* or Noble Truths-*duhkho*, *duhkha-samudaya*, *duḥkha-nirodha* and *duhkhanirodhamārga* and also misapprehension of the impermanent and the painful as pleasurable. *Avidyā* stands at the head of the chain of Dependent origination or *Pratītya-samutpāda involving Saṁskāra*, *Vijñāna*, *nāma-rūpa*, *ṣadāyatāna*, *spārsā*, *vēdanā*, *tṛṣṇā etc.* as other links in the chain.

Later, in Mahāyāna Buddhism, the Mādhyamikas, or Śūnyavādins as they are called, make it a metaphysical principle causing non-apprehension of the real and misapprehension of it as something else:-

Tattve apratipattir mithyāpratipattir ajñānaṁ avidyā (*Sālistamba-sūtra* quoted in Bodhicaryāvatārapañjikā).

This principle is accepted in Vijñānavāda also and sometimes given the designation of *abhūtaparikalpa* or imaginary construction of the unreal. The world-appearance is a product of *avidyā*.

VI

It should be observed that though there are apparent similarities between Śaṅkara's idea of *avidyā* and that of the Buddhists, there is the most outstanding difference too in the acceptance of one Absolute Reality or Brahman, of which the world, God and souls are all appearances. There is nothing like *saguṇa* and *nirguṇa* forms of Brahman in any school of Buddhism.

Śaṅkara is an out-and-out Absolutist. Brahman is the only ultimate Reality according to him. Everything else is unreal from the ultimate (*pāramārthika*) point of view.

But there is also an empirical (*vyāvahārika*) point of view which cannot be gainsaid. It is in this limited view that one can talk of *jīva* and *jagat* and God. Śaṅkara is a realist from the lower point of view as much as he is an absolutist from the higher point of view.

It is only from the lower point of view that God (*Saguṇa-Brahman*) can be spoken of as creator, preserver and destroyer of the world (under Brahma sutra I. i. 5). The *jīva* or individual soul is certainly distinct from him in this respect (Ibid. I. i. 17) That is why the dream state, is different from the waking state (Ibid II. ii 2-9). But Śaṅkara does not forget to point out that all these usages are loose usages which get nullified in the ultimate state (Cf. *na cayaṁ paramārthaviṣayā sṛṣṭiśrutiḥ, avidyākalpita-nāmarūpavyavahāragocaratvāt*, II.i.33)

From the ultimate standpoint, everything empirical is nothing but name and form propped up by *avidyā*.

As seen above, Śaṅkara uses the terms *avidyā* and māyā almost as synonyms; and empirical *avidyā* is equated with *adhyāsa*. What is the locus of *avidyā*? What is its object? How does it veil the omniscient Brahman? All such questions are jejune and meaningless in Absolutism because they relate only to categories conceivable in the empirical state, by one conditioned or clouded by nescience or *avidyā*. Such a clouded mind mistakes *anātman* for *ātman* and gets lost in the ratiocinative mazes of the empirical intellect. Beginningless *avidyā* conditions *jivas* and shuts out true illumination; and *avidyā* is the root-cause of all worldly passion and activity. Can *avidyā* then be a part of Atman's nature? 'Never' - says Śaṅkara (IV. iii. 20) To whom does *avidyā* belong? Śaṅkara twists the questioner sharply by retorting that it belongs to the questioner and none else. (IV. i. 3).

Thus, in Śankara, *avidyā* is not merely the absence of *vidyā* or redeeming knowledge; it is a positive shrouding entity (*bhāvarūpa*). If one has to talk of theology or cosmology, one cannot but ascribe *avidyā* a cosmic energy or activity. But in the individual *jīva*, It governs all his emotional and intellectual activities preventing him from realising his true Brahma-hood. The besic nature (*svarupa-lakṣaṇa*) of Brahman or the Absolute cannot have any place for *avidyā*. But cosmic *avidyā* and its forms alone can serve as pointers (*taṭastha-lakṣaṇa*) to Brahman's Absolute reality. *Avidyā* thus, is a unique supra-rational and meta-intellectual category to explain the Absolute appearing as the world, God and *Jiva*. But its best part lies in the fact that it disappears without a trace, the moment *Brahmajñāna* dawns. Empirical error too is illusory, no dobut; but it is to be distinguished from the cosmic principle of *māyā* or *avidyā* from which no *jīva* can be free until realisation of perfection. Thus Śankara wisely avoids discussion of the details of *avidyā*, and the problems that arise in an unrealised mind. These problems attracted the attention and engaged the dialecticians of the Post-Śaṇkara Advaita, yielding multifold theorisings. These are nothing but intellectual and scholastic exercises, least conducive to the goal of liberation.

◆

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CONTRIBUTION OF SOBHANAMUNI TO JAINISM

By :- **Dr. C. L. PRABHAKAR**
M. A. Ph. D.

sakala jina patibhyah pāvaneybhyo namaḥ sa
nnayanavaradebhyo sāravāda stutebhyah,
samadhi gata nutibhyo devavṛndād garīyo
nayanavaradebhyaḥ saravadastu tebhyaḥ.

I

Sobhanamuni is a jaina-monk and a poet-philosopher who belonged to tenth century A. D. He is the author of a solitary work viz: *Caturvimsatika*[1] which is available. It is said that he is an author of several other works but unfortunately they are not available. Therefore, we are left with that single composition, to know all about such a great jaina poet.

At first, this stotra is published by Hermann Jacobi in 1878 in ZDMG (32, pp 309H). He translated that work into German also. Subsequently this stotra could not be available separately except for the sanskrit Kavyamala series wherein this stotra was recorded. Due thanks are to the ex-editor of the QJMS, *Prof. S. K. Ramachandra Rao,* Mythic Society, Bangalore who filled up this gap and made the work available separately to people at large.

Caturvimśatika is a religious poem in sanskrit, couched with the poetic excellences. In fact this work is a pride of place for the mediaeval jaina sanskrit works. For one reason or the other. this stotra missed the much deserved attention by scholars as well as followers of jainism. Long back, Prof. S. K. De did make a reference[2] and an appraisal of this stotra in his work. Hereunder a few aspects of this stotra are marked in order to cover the contribution of this saint viz: 'Sobhana-muni'. The banner of scholarship of this poet is very well visible in this stotra. Among Jaina-Stotras [3] Sobhana's work deserves an enviable place.

Sobhana seems to be a seasoned saint of Jainism who realised the value and greatness of Jinas and their respective preachings. Sobhana's feelings in this regard are well reflected in his Kavya. This poet has attempted to bring home the importance of his religion as such to the people at large following Jainism. Rather, he tried to acquaint the followers with certain rudiments in respect of the religion and the jinas.

Sobhana's life and other relevant details, unfortunately are not available and hence one is kept in darkness in view of that. But from his composition, it is possible to say that this saint commanded a good knowledge of this regligion and its main propagators. Added to that he seems to have possessed a good command over the details of the religion with the turns and twists of the sanskrit language and literature. He seems to be a *sadhaka* by himself.

Further this muni seems to have been convinced of the ideals for which jainism was known. Non-violence, Renunciation, Sacrifice, struggle for eternal emancipation, compassion unto beings including animals etc. appealed the saint and hence he stressed the same in an orthodox way in his poem. While so doing, the poet made the jinas in total to be responsible for the establishment and sustenance of these doctrines. Further while reading his poem, one would realise the identity that the poet bore, with the cause and understanding of human values of that religion. Sobhana muni thus deserves a place of distinction in the domain of jainism.

II

Caturvimsatika is a type of stotra by itself. It contains the praise and prayer of jinas individually and also collectively. The religion as such is also praised together with the attendant[4] Devis of the jina respectively. Chief characteristics of the respective jinas are pointed in the stotra. The attendant dieties including two yakshas[5] are hymned. In so doing, this saint has performed a great service to jainism by enriching its wealth in respect ot mythology, philosophy etc.

A study of this stotra which contains totally ninety srx slokas uniformly distributed to each of the twenty four jinas, would reveal the poet's contribution to jainism. Secondly in view of the language and style of this work, the sanskrit language as such enjoyed an enviable stage in the hands of the poet. Various compositional patterns are very well demonstrated by the poet in this work. *Slesha* (double entendre), *rupaku* (metaphor) and such figures of speech have decorated the expressions of thoughts and wisdom of the poet.

The desires that a jaina/man would entertain in the prayer-complex are very well listed by the poet. The desires mentioned therein do not appear superflous. The poet prays for protection for self and other beings in general. Likewise he prayed for prosperity and sanction of bounty that would substantiate a comfortable living on earth.

This saint is careful enough at the same time to suggest that unless one renounces worldly comforts and passions, he would not enjoy happiness of permanent value. Thus the religious discipline is inculcated among jainas and in so doing, this muni appears to be a mentor and benefactor to the jain community in particular and people at large in general.

I I I

As said before, Sobhanamuni makes a praise of jinas and the jina devis and the jinas in general collectively. As a customary discipline, the poet incorporates various desires of a devotee expecting fulfilment after due prayer of that order. The attendant deities are also requested to participate in the event of blessing. Certain devis like Ramā (goddess of wealth) seems to await the grace of jina[6] to endow the follower with wealth. The reputed Devi viz: Indrani[7] is subservient in devotion to a jina. And so on,

This saint is a good pleader[8] for the cause and propagation of Jainism. Sruta devata, the personification of the doctrines preached by jinas collectively, is requested specifically to protect the people of this religion. The 'jinavani', in general is a highly respected Devi. She blesses prosperity *(sampada)* to the followers showing yet a few more advantages. This saint supports the religion and appeals the followers to think of the religion (smara jina matam) and uphold its preachings practically. He lets a hope and urges many to join the religion.

Sobhanamuni further indirectly lays out certain conditions for a man necessary to make himself risen to the heights of jina and hence 'Arhat' futher ultimately. A few qualities or prerequisites may be cited below, as for example. In other words, this saint is defining in clear terms: Who is a jina? What impact he would leave over the followers? etc.

A man free from ignorance (*tamas*) and a victor over the senses both externally and internally, who shines forth with the lustre of the body as a result of virtues and other austerities practised; who is again free from normal infirmities of physical body like *Jara* (oldage), *Janana* (birth), *rajas* (sin), *tanava* (pain), *yama* (death) etc. would be described as a *jina*, according to this saint. Further a jina would be a *manīśin* known for super-intelligence and imagination. A jina is known for extreme control of body and senses (*dama*) and is capable enough to protect devotees and practise extreme non-violence (*ahimsa*). A jina is a sacred person with purity of mind and devoid of sin (*apāpaduh*). He is known for steady mind and thought. A jina further is capable of shackling away the bondages of devotees and at the same time impel the individual to the higher way, that is full of peace and prosperity in this world. A jina can remove fear in devotees (*bhiraduh*). The fear could be due to the troubles in the *samsara*, ridden with misery and calamities.

A jina is free from disease and further from mundane calamities. Sobhanamuni adds that jinas are descended souls on earth purely oriented to establish and propagate this sacred religion viz : jainism, Although jinas are human beings, the followers believe that they are gods in view of their attainments in the plane of religious merit and practices. Nothing is superior to them. The whole universe is subsequent to them. it is natural, therefore, that powers are endowed with them to help the followers. Such a spirit of total spiritual greatness is ascribed to jinas by the muni.

In course of the prayer stanzas, this saint enlists a few desires which need fulfilment and which are noted below. There are about forty desires listed in the entire set of the 'slokas' of the caturvimsatika. Some of them are repeated. These desires cover material prosperity, health and well-being on one hand and on the other success in the ranks of spiritual attainments. An exclusive prayer that animals' interests too be substantiated by the respective jinas and devis, draws our special attention. This is in keeping with the true spirit of the jainism.

The devotee prays for peace (śanti), destruction of enemies, control over passions (sex), emancipation from the calamities contronted in the world like disease, infatuation, sin etc, deathlessness and expulsion of all evil like conjurations, scandalisations, imprecations, the sway of evil spirits etc. Further the desires mentioned include happiness (*mudam*), enlightenment, prosperity, bounties in plenty (*samrddhim Kriyat*), strong health both for mind and body, supreme intelligence, purity, and so on. " Mudam dehi " is a reiterated desire in the stotra while the term *mudam* implies several aspirations of all the desires. Certain striking desires of religious merit are also mentioned The *saksatkāra* of the jinas was very much requested. Visualisation of the figures of the jinas and experience of their influence over sādhakas could be reconed as important among desires mentioned by the poet. It is said that the jinas be visible to the screen of the mind of the devotees (*jinatatin cittavrtteh gocaram vrajathu*). It is envious to note further the muni hints that the jinas must volunteer them selves to bless the followers of the religion (*aprarthito labhān dadyat*). Further a choice is left to the jina under the context. that he should bless that what he considered the best over the devotee. Apart from these, jinas are requested to bless immunity from limitations, pride and death etc, and always shower luck and prosperity. Tha most iovable desire mentioned could be prayer of the devotee that jina should bless a life to live under his lotus feet *(antime jina pade mama vâsam dehi).*

In the same strain, the poet refers the blessings of jinas needed to direct one's intelligence 9, the chief force for the total activity (*kriyasakti*) of a man in a rightful direction

More than twice the poet prays for the upliftment of mind (*jinedra rajih mama matim dadyat*). Spreed of intelligence (*tanotumotim*), that is the second step and that is also mentioned by the poet. Here lies the contribution of the poet when he refers to 'mati' of man. Jainism attracts its followers for such specific prayers. Hinduism speaks great of 'Gayatri' Mantra. It implied a prayer for the proper propensity for the human mind.

Above are some of the desires that the poet philosopher mentioned in course of the *sto'ra* to form a guide to the devotees as to what to pray? and how it could be accomplished etc. Thus Sobhanamuni is a mentor in the direction of religious growth also for the followers.

IV

An examination of the desires above helps us to know that Sobhanamuni through his solitary stotra guided the followers regarding the nature of desires that could be aimed when prayers are accordingly made to *jinas.* Moreover,this saint is sugegsting a clue that jinas, individually or collectively are capable of granting fulfilment of desires ranging from material prosperity upto a stage viz: dwelling under their sacred and lotus feet and even beyond that, granting their *darsan* (appearance) too, and consequent emancipation from the evils of the body like disease, rebirth etc. Thus the poet, in a very effectful way and also using a great deal of tact, rather urges the jainas to modulate properly their desires and work themselves to reach upto the levels of permanent happiness. In so doing, fervently the muni pleaded in favour of this religion and urged the people to respect jinas' religion (*jina matam namata*) and attract followers too in multiples.

It appears this sage is out to propagate the advantages that this religion affords to its followers elaborataly. It is interesting that this Sobhana never criticised the religion. His commentator Dhanapala who was by himself a great supporter of the religion as well a devout followar, wrote *Curika*[10] to this poem. This fact lends support that the value and merit found in this stotra and in the author were thoroughly realised by Dhanapala. Further the same was given vent through this *curika* by him. But for *curika,* this saint-philosopher could have been intelligible to some extent in view of the twists, the author had shown in his stotra. Moreover this poem enabies a fair acquaintance with the nature and contents of jainism even to a lay man.

To conclude the following may be interesting:

1) Sobhanamuni of tenth century supported jainism and advocated its cause and prosperity through this poem.

2) The Curika written by Dhanapala is a very good addition for an understanding of this saint and his composition.

3) Sobhanamuni in a way prescribed the *Sampathi* that qualified a man to grow into a jina. Jinas were wealthy Kshatriyas but turned great by renouncing their wealth and resorting to cultivation of spiritual wealth of permanence. Among jinas females too assumed importance of that rank. Thus sex was not a bar for spiritual attainments.

4) Jinas individually or colliectively are elevated souls endowed with certain powers enough to benefit mankind. A jina is God. Hence he could grant anythig to the satisfaction of jaina followers.

5) Jinas are capable of granting desires. Sobhana in this poem of 96 verses listed as many as forty desires of man and attached them to jinas that they would accordingly grant them to the followers.

6) Sobhanamuni's contribution is remarkable so far as the religion viz: jainism, its mythology and the sanskrit language etc. are concerned. He reiterated the greatness of various jinas and the jinas in group put together. The attendant Devis were not forgotten. In fact those devis seem to figure prominently since more details are supplied by the poet in respect of them. While giving description, the Devis are kept free from erotic descriptions of their physique and personality. In nutshell, this Sobhanamuni thus set a significant tradition in the stotra writings of the type of Caturvimsatika. Thus the value of Sobhanamuni's contribution is significant in the annals of literary history and jainism[11] undoubtedly.

Jina devatā sampadam dadyāt

NOTES

1. a) See QJMS, Vol LXII & LXIII, Mythic Society Bangalore-1971.
   b) See Dr: C. L. *Prabhakar* "A critical note on Caturvimsatika of Sobhanamuni, QJMS, No. 3, 4, 1975
2. Prof. S. K. De: "Aspects of Sanskrit literature" pp 118, "Rajendra Jyoti" Souvenir, Ratlam, 1977
3. See "Jaina Stotra Sahitya" (Hindi) *Vinaysagar*
4. See Dr. *Prabhakar* "Attendant Devis of Jinas"

5. The two yakshas are: 1) Brahmasanti 2) Kapardi
6. Caturvimsatika Sl. 7. ibid sloka 78
8. ibid sloka 9. ibid sloka
10. By Dhanapala: See WJMS : Same as F. N. I
11. For a comparative note of Jainism with Vedism: See Dr. C. L. *Prabhakar* : "Vedism and Jainism", Pathway to God, Belgaum, 1976

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Ananda - Taratamya in Moksa

Prof. K. D. Tangod, M. A.

In the Hindu tradition Mokṣa, understood in the sense of final emancipation, is accepted, by common consent, as the highest goal or *Summum Bonum* of human life. It is the supreme 'puruṣārtha' (the highest desirable objective). It is a state of unalloyed bliss capable of being enjoyed by the soul with a full consciousness of its being so enjoyed. This presupposes the survival of the soul experiencing this state. Acharya Sri Madhva wants us to carefully note that every individual personality survives in Mokṣa. ' आत्माभावे पुमर्थः क इष्टस्यात्मा अवधिर्यतः ' (AV) "Mokṣa would not be worth having if the ātman does not survive as self - luminous entity therein. For, the ātman is the ultimate goal and target of all desires ." This follows from his belief in the distinctiveness of the nature (svarupa) of each Jiva. As conceived in the Dvaita Vedānta system each individual soul realizes the intrinsic bliss of selfhood in the state of release (मुक्तिः नैजसुखानुभूतिः). Mokṣa is, therefore, a positive state of bliss enjoyed by the liberated soul (Mukta). "The sānkhyas, Naiyāyikas and others maintain that Mokṣa is devoid of any blissful experience as such and that it is a purely negative state of cessation of all misery. This is not a proper view; for the srutis speak of the great spiritual joy and enjoyment in that state" (AV)

सोश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चिता (Taitt. Up)
'He enjoys the fulfilment of all desires in company with the released Brahmā'.

परं ज्योतिरुपसंपद्य स्वेन रुपेणाभिनिष्पद्यते, स तत्र पर्येति जक्षन् क्रीडन् रममाण : (Chān. Up)
'Reaching the Supreme Being, he emerges into his true selfhood; there he moves about, enjoying, playing'.

It is evident from these Śrutis that Mokṣa is a state of positive bliss. If it were devoid of bliss, there would be no motive for seeking it with so much trouble. Therefore the view that Mokṣa is a condition in which there is no bliss as such is fit to be discarded as unsound.

The intrinsic bliss (svarūpānanda) necessarily enjoyed by the released souls is not uniform in respect of its nature, range, quality, intensity etc. That there is a hierarchic gradation in the bliss is stressed by the doctrine of Ānanda-Tāratamya advocated by the Dvaita system. This doctrine is the logical conclusion of intrinsic difference (Svarūpabheda) of souls accepted by Sri. Madhva. As the souls discover their true nature and experience what is there in it when liberated, there is no possibility of exchanging one's experience with another or its transference to another either partly or wholly. Each released soul rests fully satisfied with the enjoyment of his own innate bliss (svarūpānanda). Sri Madhva defends the doctrine of Ānanda- Tāratamya by drawing our attention to the disparity in the preparations (Sādhanas) of different orders of beings. In this context he cites passages from the Ṛg Veda, the Upanisads and other texts and discusses their implications. One may refer to the following lines of his famous work Aṇu Vyākhyāna:-

तारतम्यं च मुक्तानां, साधनानां च दृश्यते !
साध्य साधनवैरूप्यमदृष्टं केन कल्प्यते ?
श्रुतियुक्तिवलादेव तारतम्यं विभाव्यते ।
मुक्तावपि, ततः कोऽत्र विरोधं कर्तुमीशते ? (AV)

'There is natural gradation among the released souls as also disparity in their *Sā*dhanas. The difference in the nature and quality of Sādhanas must necessarily have a relation to the result. The existence of such a gradation in Mokṣa is established by reason and revelation. How can any one oppose it?"

In his commentary on the Brahad*ā*ra*ṇ*yaka Upaniṣad Sri Madhva offers an apt analogy to drive home this point. "Just as vessels of different sizes, the rivers and the ocean are all "full" of water according to their respective capacities, even so, in respect of the Jivas, from ordinary human beings to Brahmadeva, their fulness of bliss attained through sādhanas is to be understood with reference to their varying (intrinsic) capacities. The *sā*dnanas practised by them such as Bhakti. Jn*ā*na etc, are nothing more than an expression of their intrinsic potentialities, which are the very core of their being-going back to beginningless eternity. Those with limited capacities are satisfied with limited bliss and those with comparatively greater capacities reach fulfilment with still more. "But the satisfaction of each would be full and complete in itself. Even in the Taittirīya Upaniṣad we come across statements describing the fact of gradations in the bliss attained by different Jivas. The bliss enjoyed by men, M*ā*nusagandharvas, Devagandharvas, Pitṛs, Aj*ā*nujadevatas Karmadevatas, Devas, Indra, Brahaspati, Prajapati (Rudra), Brahma goes on increasing by hundred times in the ascending order (व. २ 16 to 20). Undoubtedly the bliss of God is by its very nature of unlimited degree and therefore words fail in describing it. It is not possible to compare it with the bliss of the released soul, whatever be its degree.

The Hindu Scriptures refer to an ascending order of Mukti : Sālokya, Sāmipya, Sārūpya and Sāyujya. This certainly implies an intrinsic gradation of bliss in Moksa.

if it is argued that the released souls with gradation and disparity of bliss among them are likely to hate and feel jealous of each other and this would lead to discords, it may be replied that there is no guarantee that such discords will disappear if complete equality is brought about somehow. Do we not come across in our life persons harbouring jealousy, hatred and evil designs against their own equals ? These undesirable tendencies seen among equals can be traced to defects in character. Such a thing could happen only in the embodied existence characterised by imperfections and bad passions. But inasmuch as Mokṣa is a state of blessedness, free from all imperfections and bad passions, there is absolutely no fear of any strife arising among the released, on account of their intrinsic capacities to enjoy their own distinctive bliss. "The released souls being spiritually attuned to Brahman (akṣara-dhī) would be absolutely free from all evil and disturbing passions and mutually well-disposed towards one another, always. Those who are at a lower status would look upon those above them, with love and reverence as a true disciple would look upon his Guru." Anyone with an open mind should appreciate this picture of complete mutual fellowship, harmony and good will that prevails among the released souls presented by Sri. Madhva. Mokṣa is a state above all strife and disharmony which are left behind, once for all.

Are not the released souls enjoying the bliss equal?

Does not the bliss enjoyed by them in the state of release put an end to their differences? The only reply free from all ambiguity to these questions would be that the bliss enjoyed by them is not the same in respect of its quality, intensity etc. It does not stand to reason to maintain that unequal abilities and preparations lead to equality of achievement and status. An individual with batter capacities and efforts is bound to get better results and status, Neither equality could be established among them nor there is any scope for jealosy among them. Will it not be impracticable to treat them as equals ? Each gets what he deserves and rests satisfied with it. All the pensioners are alike as pensioners. Yet, they are not entitled for the same amount of pension that is determined by the length and quality of service they put in, even admitting the possibility of a few with equal length of service and equal qualifications getting equal amount of pension. According to their status they get whatever they deserve while in service and also when retired. They have to rest satisfied with what they get as per the rules. The same logic holds good even in the state of Mokṣa. From this it is clear that the conception of *Ā*nanda - tāratamya well agrees with our experience.

How can The S*ā*dhanas used in the embodied existence influence and cause disparity in the bliss enjoyed and the status in the disembodied existence of the souls ? is still another question that can be posed. This may be answered saying that there is a causal connection batween what is done in the worldly existence and what is going to happen to the soul in the released state. Moreover, the soul adopting a particular S*ā*dhana is the same as the one reaping its fruit. In the absence of such connection the Law of Karma will be falsified and the Sādhana would turn out to be useless. These would get their due recognition provided we treat this world and life in it as means to salvation, the final end.

Thus the gradation in the distinctive enjoyment guaranteed to the released souls surely depends upon the gradation in the abilities (योग्यता तारतम्य) and in the preparations (साधन तारतम्य) of the souls (jivas).

Pointing out the significance of the doctrine of Ānanda-tāratamya Dr. B. N. K. Sharma expresses the opinion– "The significance of this unique doctrine lies as much in its logical trenchancy as in its mystic inwardness. Anyway, here is a conception which applies the principle of peaceful co-existence and fellowship to the whole community of the released souls and guarantees to each one of them the fundamental right to the complete and distinctive enjoyment of its own self-hood and Svarupānanda" (Madhva's Teachings in Hia Own Words, P.151)

References : (1) Brahma Sutra Bhāsya – Madhvāchārya. (2) Anu Vyākhyāna - Madhvāchārya (3) Upanisadbhāṣya Madvācnārya (4) Madhavas Teachings in His own words - Dr. B. N. K. Sharma (5) Philosophy of Madhvāchārya - Dr. B. N. K. Sharma.

Book-review

"Biography of Sri Swami Samarth Akkalkot Maharaj"

Author : N. S. Karandikar. Price : 30/-

Publisher : Shri P. B. Paranjape, Akkalkot Swami
Mutt; Chembur, Bombay-71

This book gives some thrilling episodes in the mystic life of Sri. Samarth Akkalkot Maharaj, who is considered as the incarnation of God Dattatreya. The story of 'Deo' Mamlatdar or of Ramanand Biokar discloses how a great devotee blossomed into saintly life through the grace of Sri Akkalkot Maharaj. He treated all persons alike, irrespective of age, caste, creed or sex. A boy of 8 years, Swami Kumar was blessed and asked to look after the Chembur Mutt. A Mohammedan named Sayyed became a god-realised soul by His mere glance. A courtesan-Raha-of Akkalkot, who tried to entice Sri Samartha by her beauty, was her-self enticed to spiritual life by his Grace and became a yogini. The Rajasaheb of Akkalkot was a great devotee of Sri Samartha.

Sri. Samartha denounced Hatha-yoga practices and preached pure spritiual life. He looked down upon 'siddhis'. After his spiritual mission was over, He left his mortal coils in 1878 with his parting assurance: He will always take care of his devotees, and is stated to be doing so even today.

In one place (p.3) the translation of Marathi - आपणा—

सारिखे करिती तात्काळ is not correct. The author has given in this book a good picture of the 'Indescribable' Sri Swami Samartha and one would read it with benefit and learn that 'Freedom of the soul is the true Swarajya everyone should strive for'.

◆

WHO AM I REALLY ?

Author - Shri Surendra S. Desai M. A.
Publishers :- Shri S. S. Kurbar M. Sc. : J. S. S. College,
Dharwar - 4 Price : Rs. 4/-

The book "who Am I Really" written by Shri. S. S. Desai M. A. Dharwar, is on a theme that has been discussed throughout the ages right from the times of the Vedas upto the present. The substance of all thinkers, sages and philosophers can be stated in a few words,

" ತನ್ನ ತಾನರಿವೊಡೆ ತನ್ನರಿವೇಃ ತನಗೆ ಗುರು "

If one realises fully his own self, then it becomes the guide for all other understanding. This book exhaustively quotes all great men and brings out clearly the main concept which is essential in understanding what life stands for.

K. M. Gangadharaiah

◆

MAN THE DIVINE

Author : S. S. Bhoosnurmath : Price : Librery Ed. Rs. 40/-
ordinary Ed. Rs. 30/-
Publisher : Sri Swamiji of Mandagiri Kalmath, Adoni

"Man the Divine" is a critical survey of Shoonya Sampadane, a classic embodying the philosophy and tenets of Veerasaiva religion. Because of its lofty nature, it has received Central Sahitya Academy Award.

Karnatak underwent a revolution of a unique type in the twelfth century wherein the commoners irrespective of their caste or creed, sex, race or territory could participate in the discussions of a high order concerning the meaning of life casting aside blind faiths and traditions, uprooting age-old meaningless dogmas, customs, rites and rituals. There was total, rejection of renunciation of the world and encouragement of the right of the man to live a full life. There was a serious and sincere attempt to bring about a transformation of earth into heaven. This magnificent divine view of life was a result of discovery of one and the same consciousness-Energy Divine, all-pervading and transcending the universe. It was for man to see the one Divine in himself and the vast world around.

This movement of the 12th century was spearheaded by Saranas or saints with Basavanna as the originator. All men and women were equal in the eyes of the saranas. Basavanna could gather to his fold an innumerable number of Saranas including women for this gigantic task of revolutionising the concept of life, in bringing about the awareness of the Divine existence within and without. The utterances of these Saranas are found in verses known as Vachanas and they sing the glory of the Supreme Divine.

Thus this book is a serious attempt to unfold the inner meaning of the life—the realisation of the Divine in man. It is worth studying.

K. M. Gangadharaiah

* * *

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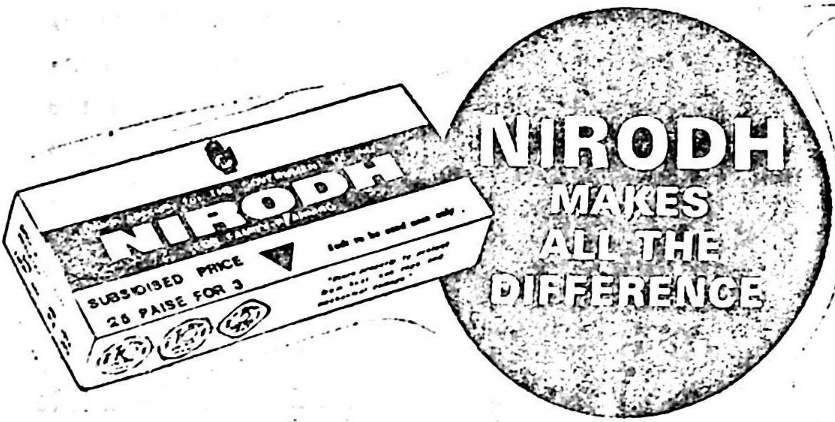
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p 79,107

Life Of Shri Gurudeo Ranade ۞

Shri S. N. Deshpande M. A.

Chapter Five

FROM DESPERATION TO DESTINATION.

When Prof. Ranade was a fellow in Deccan College, he wrote an article on Principal Bain without explicitly giving his name in the Deccan College Quarterly. The description or the pen-picture drawn by the young Ranade of the 'Apostle of Lunacy' before 1914 was really descriptive of the professor of Philosophy who taught me at Allahabad University in the year 1946. Though originally, it was intended for Principal Bain, it was equally applicable to professor Ranade himself in later years of his professorial career. This is my personal impression as I have read the article 'Apostle of Lunacy' and have also seen Prof. Ranade lecturing in his classes for M. A. students of Allahabad University. After reading that article, Principal Bain himself cryptically commented- 'Ranade, you are trying to imitate Carlyle'. Ranade later admitted, 'I was at that time under the Spiritual influence of Carlyle and was

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۞ Continued from Pathway to God, Vol. XIV No. 2 (January 1980).

philosophising after the manner of Teufelsdroeck. A portion of the article is given here for the readers. "Our Professor was generally supposed to be an eccentric man. Careless in his dress, unmindful of the manners which the fashion of the time imposed on him, indifferent to his equals and heedless of those who posed as his superiors, he nevertheless manifested his precious soul to those fortunate few, who after a long apprenticeship had come to win his confidence. To those who judged him from what he seemed to be, he appeared more or less a lunatic; and they were encouraged in this belief by the doctrine of our professor that 'All Greatness is Lunacy'. Our Professor steadily maintained that all great men must be lunatics and that it was these lunatics who were the salt of the earth. Our Professor was thus known by the humorous title of the 'Apostle of Lunacy'.

From the year 1914, when he became a life member of the Deccan Education Society, Poona and even before he passed his M.A. with Philosophy standing first in 1st Class and winning the most covetted Chancellor's Gold medal and the Telang Medal for Philosophy of the Bombay University in 1914, he taught English and Philosophy at the Fergussan College, Poona.

In the year 1916 when he was teaching 'Hero and Hero-worship' of Carlyle for his B. A. students, at Fergusson College, Poona, Professor Ranade edited 'Carlyle's Characteristics and Signs of the Times' for the Oxford University Press. Out of its earnings he erected a small cottage on the premises of the Fergusson College and significantly named it as 'Carlyle Cottage'. In the year 1917 he was one of the originators of the Bhandarkar Research Institute. He also built a house (twice) near the Bhandarkar Institute in 1918 and named it as 'Adhyătma Bhavan'.

Regarding the critical edition on Carlyle's Characteristics and Signs of the Times, the Educational Review of Madras wrote - "Without overshooting the mark, we may say confidently that no annotation of any English Classic by an Indian has reached the level of excellence attained by Mr. Ranade in the present work."

Thus, young Ranade's initial career as a professor at Fergusson College was Self-luminant. His residence at Poona from 1914 to 1920 is marked by his intellectual exhuberance gushing out of his typical essays like 'Meditations on a Fire Fly', and peeping out of the inspiring reminiscences of his old students like Shri R. R. Diwakar, Prof. K.P. Kulkarni, Dr. Modak and Prof. Punatambekar and a few others, given at the begining of this biography under the caption ' Meet Gurudeo'.

It is during this period that he had a comple of opportunities to be invited by a great patriot like Lokamanya Tilak in 1916 for taking the responsibility of running his political mouth-piece of propaganda like 'Kesari' in Marathi and another paper, 'Maratha' in Egnlish. He humbly declined this request of Lokamanya as also his request to translate his great work of Gita Rahasya in English. Since the beginning of his educational career his only pursuit was spiritual meditation or sădhana. He has made this quite explicit in these words: 'For myself, spiritual life has been the most important thing of which educational, philosophical and propagandistic activities are merely the faint expressions.'

Unfortunately for him, in the year 1920 he began to suffer from protracted illness with fever. In his first serious illness of the tuberculosis of brain in 1909, both the mother and son had the strength and protection of their great spiritual master, the saint of Umadi. But, unfortunately the great spiritual power-house of protection and spiritual strength had left the world in January 1914; so also, the most loving protection and care of his mother was not available in 1920.

It is interesting to note in this connection that Gurudeo Ranade had been to Pandharpur in January 1919 and it is significantly mentioned that he had the spiritual vision of God Vithal like his Guru. In the same year he had been to Hubli to deliver a lecture in the celebrations of the great Shankaracharya. Even before these two typical events in his life before his serious illness in 1920, Gurudeo had to pass through the most difficult period in his whole life.

In February 1916, Gurudeo had the short-lived pleasure of the birth of the 1st son from his first wife, Smt. Sitabai. The name of the son was Venkatesh. He was named thus because the name of his Guru was also the same. Once in Adhyatma Bhavan, Gurudeo showed the ornaments of this his son to Kaka Karkhanis and said 'He was a very sweet child with beautiful eyes. In the previous life he was probably a Yogi; who knows? He came and went away.' Even before the son completed 10 months he left this world leaving his mother, father and grand mother in great sorrow. The young Ranade was destined to pass through a trail of unforeseen calamities and family separations through the continuous chain of deaths of his son, his first wife and his holy and beloved mother.

On 29th September 1918 his first wife Smt. Sitabai of revered memory died in Poona, being a prey of influenza. The sobs of grief of the death of his first son had not even subsided, when the young wife of Gurudeo passed away only after seventeen years of her married life, leaving her husband in the wilderness of family life along with his ailing beloved mother. But, the cruel hands of death were not satisfied with the snatching away of two precious lives from the family of Gurudeo. On 19th October 1918 i. e. only with a gap of twenty days the holy mother of Gurudeo, Smt. Paravatibai of revered and noble memory died, leaving her son lonely in this world. Gurudeo had a vision of a spiritual form of a Cobra on the funeral fire of his mother.

His mental condition during this period of desperation has been depicted by Gurudeo in the following words: "God gives us afflictions in this world and also enables us in their wake to make spiritual progress. Affliction and spiritual advancement are mutually inter-related". It is easy to read these lines after they are written by a great saint like Gurudeo. But, it is simply unthinkable how he bravely faced and survived the deaths of three vital and only members of his family. In the heart of my hearts, I overwhelmingly feel that the drinking of the poison of *Kālkoot* by God Shiva and its resting in his throat might have been comparatively lesser painful to suffer for a God, than the terrible vicarious sufferings of the deaths of three beloved souls within a year or two by a family man like Ranade. I simply bend my head with a heart full of immeasurable reverence and feeling of awe and affection which cannot be couched in human language and measured with any instrument.

Gurudeo Ranade.

The title of this fifth chapter 'From Desperation to Destination' is simply a reflex of my severe reaction to the unfathomable and profound depth and greatness of Gurudeo's heart. While writing this, I feel that his destination was co-existing with his desperation. God alone knows the exact position. It is our poverty of assessment of the greatness of Gurudeo that makes us give such titles to the chapters of the biography of Gurudeo .Really, at this stage of my writing the biography, I honestly feel that the camera of this biographical photography is an attempt by a pigmy; and the stalwart spiritual stature of Gurudeo cannot come accurately within the range of focus of this poor camera. With a heavy heart ebbing out with inexplicable emotions, I simply prostrate myself body and soul, at the unseen but ever present holy feet of my spiritual master, Gurudeo Ranade;

मी ठेवितो मस्तक ज्या ठिकाणी । तेथे तुझे सद्गुरु पाय दोन्ही ।।

The following Abhanga of Saint Tukaram is probably an apt description of Gurudeva's condition:

बाप मेला न कळता । नव्हती संसाराची चिंता ।।
विठो तुझे माझे राज्य । नाही दुसऱ्याचे काज ।।
बाइल मेली मुक्त झालीं । देव माया सोडविलीं ।।
पोर मेले बरे झाले । देवे माया विरहित केले ।।
माता मेली मज देखता । तुका म्हणे हरली चिता ।।

"You cannot look on the face of God and live," declares the Bible. Gurudeo could draw spiritual consolation from his worldly calamities. In brief he consoled himself that God in his inscrutable ways cuts our bonds of attachment and drags us nearer Him! In the above Abhang, Tukaram writes:

'My father died without my knowledge.
Then was I free from care.
Now my Lord ! its our reign now,
None with us can interfere.
My wife died and attained liberation.
The Lord freed me from a snare
My son died and my mother too.
Good ! the Lord removed my care. (L.L.P.50)

At the time of the death of his son in 1916, Gurudeo's family members were residing at Kolhapur. Then Gurudeo was invited as a Chief-Guest for the first Social Gathering of the P. B. High School at Jamkhandi. On the scheduled date, Gurudeo Ranade left Poona for Jamkhandi. Thus, he directly attended the social engagement at Jamkhandi inspite of the fact that he came to know through a telegram that his son was seriously ill at Kolhapur and later died. At Jamkhandi he discharged all his duties as the Chief Guest of the gathering without giving even the slightest incling about his grief on account of the death of his son. After the function was over, he informed his friends there about this event and told them: "the Lord hath given him & the Lord hath taken him away. Blessed be the name of the Lord".

The following extract from his letter to Sri. Amburaobaba, written from Poona on 13-10-1918, after the premature death of his wife is self-revealing.

"My most humble salutations at the holy feet of Sri Samarth Amburao Maharaj ! About two or four days back I have sent to you a telegram from Amalner informing you about news on this side. My wife died of Influenza epidemic fifteen days back. I have no doubt that she has achieved spiritual liberation.

My mother is bed-ridden since eight days with influenza fever. She may recover, only if the grace of the spiritual master can protect her. In my heart, I wish that she should survive and spend this life in spiritual meditation and realise Divinity in this very life. The fulfilment of my wish rests with the Grace of the Master. Kindly convey this humble prayer at the feet of the Spiritual Master and reply. I shall go over to Inchageri with my mother, if she feels better. Kindly communicate all this at the feet of the Spiritual Master,"

This letter of Shri Gurudeo after the death of his wife and when his mother was on death-bed shows his spiritual fortitude and the unique psychology of the mystic saint at only 32 years of his age.

Another important factor that can be traced in this letter is that Gurudeo attended duties at Amalner as a director of the Philosophical Institute there, immediately after the death and funeral ceremonies of his wife. She died on 29th Sept. 1918 and Gurudeo hassent a telegram about her death from Amalner to Shri. Amburao maharaj on 9th or 11th of October 1918 i. e. only after a margin of ten days, required for funeral ceremonies.

Napoleon writes 'The future destiny of the child is always the work of the mother'. Gurudeo was indeed a practical specimen of this proverbial utterance of Napoleon in respect of his holy mother.

At the time of the demise of his holy mother- Smt. Parvatibai on 19th October 1918, Gurudeo was reading Dāsabodh 'Dashak 12 Samās 6 and Verses 1 to 29'. The essence or the summary of this portion of Dăsbodh is : 'The Divinity in the form of Brahma is immaculate, immovable and eternally pure essence of the Universe. The Brahman is a vaccumatic expanse enveloping us like the sky. The spiritual entity of Brahman neither creates nor supports. It has neither birth nor death. And the Brahman is beyond both the ken of human knowledge and the realm of spiritual ignorance, owing to the essential nature of Brahman being beyond spacelessness and beyond eternity.

ब्रम्ह निर्मळ निश्चळ। शाश्वत सार अमळ विमळ। अवकाशघन
पोकळ। गगना ऐसे ॥१॥ तयास करणे ना धरणे। तयास जन्म ना
मरणे। तेथे जाणणे ना नेणणे। शून्यातीत" ॥ दा. द. १२/६/१-२

Shri. Rambhau was left alone in the family after the death of his son, his wife and his mother within a couple of years. After one full year of a lonely life, Gurudeo wrote this letter again to Sri. Amburaobaba, the only spiritual support and guide left for him after Maharaj, from Poona on 10-10-1919.

'When great realised Souls like you are behind our back to protect us, a small man like me would be able to do any great work.' (This is the only important sentence in that letter).

The highly bereaved and utterly forlorn Ranade poured his heart through the following few lines, like the pathetic appeal in a Karunăstaka (करुणाष्टक) similar to that of Sri. Samarth Rāmadās.

Greatly pained by the triple pain
My mind does not rest in God.
Prey have I been to the lure of lust,
Pray save me soon my Lord... 1
Like Kunti, I pray for evil days,
In case they bring me thoughts Divine.
I can't but share my Karma's fare
Still ever I long for Name Divine. 2
Let my heart seek higher things,
My eyes ever see Thy Vision
Let my frame ever practise Nema
My mind be absorbed in meditation. 3
Let my heart feel joy supreme,
In the company of sages and saints.
And let me ever with love remain
At thy holy Lotus Feet. 4
The worldly Life is tormenting me,
Lead me ever by the Path Divine.
None but Thee can ever save me!
Oh bless me well with grace benign. 5

तापत्रये हा बहु गांजलो मी । बुद्धि स्थिरावे नच शीघ्र रामी ।
मने ओढिलों सर्वदा कामपाशी । गुरो कृपाळो धरि शीघ्र हातीं ॥१॥
विपत्ति असो सर्वदा कुंति मागे । हरीचे जरी सर्वदा ध्यान लागे ॥
सुटेना कदा भोगिल्यावीण भोग । परी सर्वदा नाम इच्छी अभंग ॥२॥
मनी प्रेरणा थोर आतां करावी । सदा वस्तुनें दृष्टि तुम्ही भरावी ।
शरीरीं सदा नेम हा वाढवावा । सदा बुद्धिला ध्यानयोगीच ठेवा ॥३॥
सदा संतसंगी रमो चित्त माझें । सदा त्वत्पदीं वास माझा असो दे ॥
कधी दाविसि आमुचि पंढरी ही । भरे मानसीं सर्वदा हिंचगेरी ॥४॥
संसारतापे बहु तापलो पहा । निवृत्तिमार्गे मज शीघ्र चालवा ॥
नसे दूसरा रक्षिता कोण मातें । कृपा पूर्ण दासानदासा असो दे ॥५॥

This is an emotional outcome of his literary flash after the death of all his kith and kin in family life. Thereafter Shri. Rambhau went to stay at the residence of his sister Smt. Yamanakka Gokhale in the city. But, during nights he used to first go to the Carlyle cottage and then after a brief stay there he used to go to his residence at Adhyatma Bhavan near Bhandarkar Institute for sleep and rest at night. Then his health had become very weak and precarious and he lived only on milk.

Second Serious Illness of Rambhau :

After the passing away of his son, wife and mother, Rambhau was left alone in this world. To add to his worries and loneliness, a second illness of the nature of tuberculosis caught hold of his frail body. As a result of these rude mental shocks and the malarial climate of Poona in those days, he became very weak. With occasional ups and downs, the malarial fever took a continuous resort in his weak body. In the beginning the fever was mild. His senseof officialresponsibility made him attend to his duties, and he continued to neglect his weak health. This continuous neglect increased the intensity of fever. He took leave and went to Jamkhandi for a change of climate. From there he wrote to Shri. Kaka Karkhanis on 28 2-1920:-

"Only yesterday I had fever. But I get profuse perspiration. I perspire both in the presence as well as in the absence of fever. Probably it might be due to the fever latent in the body. Recently, a fresh trouble has arisen. There is great burning sensation in my throat. Doctors think that it is due to diseased tonsils and hence they advise me to get them removed

Gurudeo Ranade.

...If the appearance of blood in spitting stops, I may continue to stay here till the 10th of March".

On the next day i. e. on 24.2.1920 he wrote a letter to Shri. Amburao Baba. (some selected portion is given below in English) :-

"I earnestly pray that my health should improve and that I should be able to utilise my body, mind, money, knowledge and prosperity in the service of the Master for the spread of the gospel of Devotion. I trust that you will kindly convey this prayer to the Master."

Shri. Rambhau then returned to Poona in March. But, the disease relapsed and he was again taken ill. So he again wrote to Baba on 3.4. 1920 as follows: "Your Holiness has asked me to go there on the full Moon day of Chaitra, I could not come on account of my weakness. Moreover, even though you repeatedly order me to go there, I committed the folly of not going there, for which I humbly beseech you to pardon me. For the last one year and a half, my illness has greatly increased. Low fever and indigestion have been troubling me. There appears to be a slight swelling on my body. Of course my Master is there to free me from this trouble. Without His Grace, it is difficult to gain any strength."

Thereafter, Shri. Rambhau took long leave and left for Inchageri on 20th July 1920. He stayed at Inchageri under the care and protection of Sri. Amburao Baba. His mother and wife were not alive to nurse him. So he called his widowe cousin sister Smt. Yamunabai Gokhale to stay with him at Inchageri. She looked after the ailing Rambhau like his mother.

He could not digest any food and so he lived only on milk. He stayed at Inchageri for a year and a half and engrossed himself in deep meditation on the Divine Name in the holy company of Shri. Amburao Baba. The dry climate, the spiritual atmosphere and the holy company of the Sadhakas proved quite beneficial to his health. During this pretty long period of the spiritual company of Shri. Baba, Shri. Rambhau had splendid and rare spiritual experiences. His health also began to improve speedily beyond expectation. Thereafter, some members of the Deccan Education Society, who had a genuine regard for the intellectual greatness of Prof. Ranade, thought it advisible to transfer him to the dry climate of Sangli. This ended his stay in Poona and also his trouble of malarial fever. After his one and half years stay at Inchageri and after he regained his good health completely, he worked as Professor of Philosophy at Willingdon College, Sangli.

Gurudeo's *Health* baffled the Medicos

Since his first serious disease of the brain in 1909, Shri. Rambhau's health had all along been an unsolved riddle to the doctors who examined him from time to time. The serious illness in 1920 was cured after his stay at Inchageri for one and half years. But it did not leave him for good. In his first illness when he stayed with his Spiritual Master, at Inchageri for six weeks, he felt that the dry climate had cured him. The saint of Umadi told him that 'the climate also is the creation of God'. So, the improvement in health is mainly due to the Grace of God and not due to the change in the climate. Rambhau was astounded to hear this vital statement from his Guru and he kept it in his heart as a rare piece of advice from his spiritual Master, till the end of

Gurudeo Ranade.

his life.

His incapacity to digest food in 1920 pursued him till the end of his life. When he left Poona for Inchageri to stay with Sri. Amburao Baba in the vicinity of the holy shrine of his Guru the condition of his health was so precarious that he could not even digest half a cup of milk or Mosambi juice. Owing to his weakness and his utter inability to digest even a morsel of food he felt in his heart that he has reached the last stage in his life. Hence, he wrote down a will and after reaching Inchageri he read it out to Amburao Baba and asked him to testity to it. Sri. Amburao Maharaj refused to do so as he knew that Shri. Bhausaheb Maharaj had clearly told Gurudeo's Mother in 1909 that he need not be afraid of death. till he attairs 60 years of age. After some days were spent in the holy company of Shri. Baba Shri. Rambhau saw on one night Shri. Maharaj and Shri. Amburao Baba in his dream discussing about the health of Gurudeo. Shri. Maharaj said to Amburao Baba in the dream of Gurudeo, "Am I not anxious about the health of Ramrao? (ननगे येनु इवन काळजी इल्लेनु?) Thus, it was made quite clear to Shri. Gurudeo that Shri. Bhausaheb Maharaj was taking every care to protect and safeguard his health. Next morning when Gurudeo told this dream to Amburao Baba, Baba being overjoyed with the details of the dream uttered 'proclaim the glory of God and Guru with a beat of drum.' (होडि इन्न डका ।). Till the end Gurudeo never took meals like all of us. He only took tea twice or thrice a day which he prepared himself. During the last 36 years of his life he was living mainly on the strength of the spiritual Ambrosia which he could get on account of his intense and devout meditation on the Name of God and the Grace of his master.

In 1910 once when Rambhau was in th company of his Spiritual Master at Terdal, Shri. Maharaj said to him: 'You should not take your meals at home, nor should you eat anything outside and at the same time you should not remain fasting'. He was then puzzled to hear this advice of Maharaj. But, after his one and half years stay at Inchageri and his recovery from the serious illness, he realised the significance of this statement of Maharaj. So he once said that whatever spiritual attainment has to be achieved for himself, has been granted unto him by the grace of his spiritual Master before 1921. Thereafter, the last 36 years of his life were entirely reserved for distributing the seeds and fruit of God-devotion and propagating the ideal of one God, One Religion and one Humanity, till he breathed his last in 1957.

Gurudeo was a problem personality in respect of his physical weaknesses and diseases for the expert medicos who were his close disciples. They were baffled and confused as the disease of tuberculosis occasionally appeared and suddenly disappeared in their microscopic tests of a gob of phlegm in Gurudeo. As reported by Dr. Khanolkar, the Civil Surgeon of Sholapur, his body was completely free from any disease or from any dirt when he left his mortal body. Just like Kabir he handed over the garment of his body back to God as clean as it was when it was born. Similar was the case of the great saint of Nimbargi. Kabir says: दास कबीर जतन करि ओढी । ज्यो कीं त्या धर दीनी चदरिया and Nimbargi Maharaj says: "अप्पा गुरुराया निन्नदु निनगे ओप्पितु."

During Gurudeo's stay in Allahabad when I was studying there for my M. A, Dr. R. S. Padaki, a devout medical expert and a Medical Officer of the Northern Railway, used to come to Gurudeo almost every day and to attend to

Gurudeo Ranade.

his health and his medical requirements. Gurudeo never took any medicines from him; but he used to consult Dr. Padaki occasionally because he was a great devotee and honestly revered Gurudeo as his spiritual guide. Doctor Padki once said "I was the Medical Doctor of Gurudeo Ranade while he was the spiritual Doctor of Dr. Padki'. Gurudeo had regard for this medical science but his faith in his Spiritual Master and the Grace of God and the efficacy of meditation on the Divine Name was more powerful. After some time Dr. Padki received initiation into the spiritual path and became a sincere disciple of Gurudeo Ranade. Dr. Padki passed away in Bangalore while he was sitting for meditation on the Divine Name.

Spiritual significance of the second illness in 1920.

The stay of Gurudeo Ranade at Inchageri for one and a half years during his second illness in the year 1920 was indeed, replete with many significant events from spiritual point of view. The main factor which worried Gurudeo during this illness was his inability to fulfil the prediction of his Guru Bhausaheb Maharaj in 1907, regarding Gurudeo Ranade as a medium to broad-cast the greatness and glory of the saint of Nimbargi throughout the world.

Sri. Rambhau was confident that the grace of Maharaj would give him spiritual power to render service to the noble cause of his master and for the spread of devotion to God. He had an aspiration to spread the gospel of the saint of Umadi, the saint of Nimbargi and the saint of Inchageri in the modern world of educated scientists and politicians.

His thoughts in this direction could be seen in his following reflections. "It is only when a philosophical plutarch gives to the world, a comparative estimate of Indian and European philosophy that the philosophy of India will come to have its deserved place in the world's philosophy. It is the duty of the Sanskrit scholars to interpret the philosophies of India in terms of European Thought. Then alone it is possible that the philosophers of Europe will begin to take interest in Indian philosophy......We want people to pierce the rind and reach the kernal, to leave the method and reach the spirit of Indian philosophy. Let not the dogmatism of the method turn away the minds of men from reaching the inner meaning of Indian philosophy. That meaning, we assure them, they will find to be rich and varied, - it will favourably compare with the meaning of any philosophy in the world. In this way alone is a true revival of Indian Philosophy possible" (pp. 11-12)

"I believe that philosophy without religion is like form without spirit; and that religion without philosophy is like spirit which cannot work without a form. It is in the supreme combination of form and spirit, of philosophy and religion, that the true salvation of a nation consists." (P.E.p.177)

Gurudeo's basic principle on which he wanted to propagate the devotional teachings of the Saint of umadi was that "devotion or Bhakti is the foundation of Universal Religion." He writes in this connection as follows:

"Love to Humanity must be based on love to- God; otherwise it is bound to have a shaky foundation. It is the love which we bear to God that inspires us with love to man and those who love man otherwise love him accidentally and not essentially" (P.E.p 181)

Gurudeo Ranade.

In this connection, it is worthwhile noting the clear distinction he made between Yoga and Bhakti, Yoga has mainly a personal aspect, but Bhakti has both a social and an individual aspect. "Yoga, in my opinion, may be defined according to its derivation as a positive, persistent and final determination to seek out the truth." (P E.p. 177) 'Bhakti consists in love to God, and through this, in love to man' (P.E. 181).

Shri. Rambhau reached Inchageri on 21st July 1920, with a firm determination that whatever was going to happen to him in this second serious illness, should come to pass at the holy feet of his spiritual master and in the holy company of his Spiritual brother Shri. Amburao Maharaj. When he reached Inchageri, tears trickled down the cheeks of both Shri. Amburao Baba and Gurudeo. Shri. Kaka Karkhanis was also there and moved to tears. Shri Baba later said that the reason for Their tears was quite different from that for the tears of Karkhanis. He wept because of his attachment to the physical association with Gurudeo. But, the reason for the tears of himself and Ramaraya was that if his body passed away, the spiritual work of Maharaj of propagating the message of real devotion and the genuine glory of God as propounded by Nimbargi Maharaj would be withheld. So their tears were on a spiritual plane and not on a physical plane of attachment to body as in the case of Karkhanis.

Gurudeo also Then said;

"महाराजांच्या कृपेने कांही सामर्थ्य मिळाले आहे. आम्ही दुर्बळ नाही. कांहीतरी करता येईल व हातून ईश्वरी सेवा घडू शकेल इतकी कृपा महाराजानी केली आहे. पण आता मृत्यु आला तर या सेवेला मी

मुकेन म्हणून वाईट वाटते".
The spiritual power, strength and glory of God which Maharaj has bestowed upon me would really be useful for Divine Service. But, if death overtakes me now, I may loose the opportunity to serve God."

Gurudeo later remarked " In this worldly life, God brings occasions of misery and distress and at the same time He enhances the spiritual strength and adds to the glory of spiritual life in the midst of worldly misries and worries. Worldly distress and worries coexist with Spiritual progress." From the ailment and illness of the body, there was the birth of spiritual bliss and peace. He faced the worldly calamities and miseries with rare fortitude and courage during 3 or 4 years from 1916 to 1920. As a result of his unflinching faith in the Divine Name and the spiritual greatness of his Guru, Gurudeo reaped rare spiritual dividends in his later life. During one and half years stay at Inchageri in the company of Shri Amburao Baba and near the holy shrines of Shri. Nimbargi. Maharaj and Shri. Bhausaheb Maharaj, the spiritual experiences of a very high potentiality and pitch dawned upon Gurudeo. In this period, the Sadhaka Rambhau was transfigured into Siddha Gurudeo-Realised Self. From his previous status as a 'Sadhaka' or an aspirant, Sri. Rambhau became a self-contained Divine personality. During this period, Gurudeo had a dream in which his spiritual master told him: "Because you are not respecting the Spiritual Form before your eyes as God or Divinity incarnate, your health is not improving." Thereafter Shri. Rambhau was convinced that the spiritual form he perceived in his meditation was Divinity itself, and thus he speedily progressed in his spiritual life and his health also improved.

After the morning spiritual meditation every day, he used to go with the support of the wall and pay his respects to the shrine of his Guru. One day during his meditation, he heard the words "Take this flower" in the voice and tone of his Guru. After completing the morning meditation as usual, he went to the Samadhi of Shri. Bhausaheb Maharaj. Then unexpectedly he saw a 'fresh flower' on the Samadhi. He took it. In the meanwhile, Pundappa arrived there with the worshipping material for the daily worship of the Samadhi. On querry he told that he had just then washed and cleaned the Samadhi and removed the old flowers of the previous day. Then Shri. Rambhau was convinced in his heart that the words of his Guru in his meditation 'Take the flower' were spiritually significant. The fresh flower he got on the Samadhi was nothing else but a concrete symbol of Divine Grace from his Guru. Sri. Rambhau preserved that 'Supernatural Flower' and dried it and daily took a pinch of its powder as a medicine. His health improved beyond expectation. He who could not stand at the time of Bhajan when he came there, was able to serve water & food to a number of devotees in 1921 after the completion of the 'Saptāh' with a silken dhoti on his body. He regained full energy and strength, due to his Guru's Grace. The following Abhang of Tukaram is very significant on the background of the repeated occasions of deaths of family members and desperation due to serious physical diseases and weakness.

देव भक्तालागी करू नेदी संसार । अंगे वारावार करोनि ठेवी ।।१।।
भाग्य द्यावे तरी अंगो भरे ताठा । म्हनोनि करंटा करोनि ठेवी ।।धृ।।
स्त्री द्यावी गुणवंती नसती गुंते आशा । यालागो कर्कशा पाठी लावी।।२।।
तुका म्हणे मज प्रचीत आलो देवा । आणीक या लोका काय सांगो ।।३।।

" God does not make it convenient and possible for His devotees to lead their worldly life happily or peacefully. If they get wealth, they get conceited and proud. Hence, poverty is their lot. If they get a good and a sweet wife, they get entangled in family life and forget God; hence they are blessed with a quarrel-some and crooked wife. Tukaram says, that I am convinced by experience about the wonderful working of God for our own ultimate spiritual interest."

Till 1918, all the family members of Shri. Rambhau had died and left him alone in the world. Then when he built a house near Bhandarkar Institute in Poona called 'Adhytma Bhavan' in 1919, it collapsed, immediately after it was ready. So, it had to be built a second time. Then in 1919-1920, because of the malarial climate, Shri. Rambhau had to experience continuous temperature. So he went to Jamkhandi and stayed at Lele wada, from where he wrote two letters, one to Kaka Karkhanis and another to Shri. Amburao Maharaj. In his letter to Kaka Karkhanis he writes that he gets occasional shivering and profuse perspiration due to the hidden and continuous low temperature. There was blood in his spitting. If his health improved upto 10th March 1920 he proposed to go to Poona and Bombay for setting the papers on philosophy for B.A. In his letta to Amburao Baba, he writes 'I want to utilise all my physical strength, mental energy, my wealth, my learning, and everything in the service of the Spiritual Master. I only pray that the Path of Devotion to God and spiritual Name as propounded by the Saint of Umadi should spread. Kindly submit this prayer at the feet of Sri. Samarth at Inchageri."

Gurudeo Ranade.

Then he went to Poona from Jamkhandi inspite of ill-health and performed the opening ceremony of Adhyatma Bhavan house at Poona on Chaitra Sudha Pournima in Shaka 1842 (1919 A.D). Shri. Baba then wrote to him to go over to Inchageri in view of his poor health. But, Shri. Rambhau could not do so, He wrote to Shri. Baba on 3.4. 1920 and apologised for his inability to go over to Inchageri on Chaitra Suddha Pournima. In that letter he informed Shri. Baba about the death in Miraj, of Shri. Tatya Ranade who was a devout disciple of Maharaj. In the last para of that letter Shri. Rambhau writes: "During the last year and a half my health has collapsed. There is low temperature; there is indigestion and the whole body has slight swelling. Only Shri. Samartha can take me out of this danger. I cannot regain strength without my Master's grace. In this condition of mine, I pray one thing to you with folded hands. You should kindly purchase the land for Rs. 1200/- in your own name. No sooner you write to me, I shall send you Rs. 1200/-, When I feel strength, I shall go over to Inchageri and get the land transferred in my name. But, as I cannot go over there now, and as I do not want the land to go out of our reach, I am praying you like this. Kindly comply with my request."

"I pray Shri. Samarth to remove my ailment of fever and yoke me to spiritual meditation. Today, I have distributed free food—'Anna Dana' at Adhyatma Bhavan for the first time. I conduct occasionally the spiritual Reading Saptaha of Dasabodh and Dnyaneshwari at Adhyatma Bhavan."

Knowing full well, that the financial condition of Shri. Rambhau was not satisfactory, Shri. Baba did not purchase the land. Shri. Rambhau wanted to purchase it inspite of his financial difficulties, for the convenience of Shri. Baba, who was living at Inchageri only on meagre resources, entirely for the spiritual development of Self & the Math. The mutual selfless affection and regard for each other between Baba and Rambhau is worth noting and convinces of their spiritual greatness, inspite of their financial shortage of funds. In this background, when Shri. Rambhau went to Inchageri later on 21st July 1920 in a desperate condition of health and without any hope of his survival, Shri. Amburao Baba welcomed him most lovingly and heartily to stay with him at Inchageri. For six full months Shri. Rambhau lived there only on milk as he could not digest any food at all.

Shri. Maharaj during his life time used to tell with firm confidence that 'God is rich. God is powerful. If this becomes false, I shall give up my life.' When Shri. Rambhau was told in his dream by Maharaj that his health was not improving because he was not reverring the spiritual form as God, Gurudeo acted according to the advice of Maharaj.

During his long stay at Inchageri Sri. Rambhau critically studied all the Upanishads and the writings of saints of Maharashtra. Owing to intense spiritual meditation on the Name of God and his deep study of Upanishads and literature of Maharashtra Saints he got extraordinary spiritual experiences, some of which are enumerated below.

One of his immediate experiences he expressed in the words of Saint Dnyaneswara: "आता माझे नयन नयनी रिघो, पाहे। नयना नयनी राहे नयनचि। ज्ञानदेवा नयन निवृत्तीने दाविला। सर्वाठायीं झाला डोळा एक ।। (संत वच. ज्ञानदेव पृ ६३)

"Now my eyes want to enter and rest in the spiritual eyes ! The eyes resting in the eyes, culminate only in the presence of an eye. Shri. Nivrutti (the Guru) showed to me the eyes. And thus all space is enveloped by an Eye." Thus Shri. Rambhau had the vision of the spiritual Eye every where. God is 'Vishwatah Chakshu' (विश्वतश्चक्षुः). the entire universe is an Eye or is full of eyes was his experience. Shri. Baba was over-joyed to hear this experience of Sri. Rambhau.

Shri. Rambhau has put in a few lines a small list of his spiritual experiences, which are simply astounding and baffling even for an advanced devotee.

अनंतरुपी आत्मा विबविला डोळा । होतसे सोहळा आनंदाचा ॥१॥
शेषाचे वेटाळे प्रकाश चांदण्याचा । दिसतसे साचा दृष्टीपुढे ॥२॥
मोतियाचे जाळे शुद्धवत् चुरा । शोभे जैसा हिरा चकचकीत ॥३॥
चक्रामध्ये चक्र एक नीलवर्ण । गुरुकृपे जाण दिसतसे ॥४॥

"My Atman Shines before my Eyes
In infinite vestures bright
Sesha's coils and moon-light clear
Are granting superb delight
Pearl network and diamond dust
With a glittering splendour nice
Circle blue in a Circle white
Are seen through Master's Grace(L. L. p 146)

Thus Shri. Rambhau saw the spiritual 'Eye' with his physical eyes. The vision of the 'Universal Eye' threw him into ecstasy. Then he heard in his spiritual meditation, the Divine Names. When he told this to Baba, and asked whether he should concentrate his mind on the spiritual Names he heard, Shri. Baba replied: As the other names heard in meditation are the products, he should fix his concentration on the original

Nāma (Sabija Nāma), imparted by the Sadaguru. Just like unstruck sound (Anahat Nāda), these are un-uttered Divine Names. But the original Nāma given by the Guru is the Seed Name and hence important. Then Shri. Baba also uttered a line containing these Names- ईशनु दत्त महेश दिगंबर घोषदोळगे मन निलिसिदने। Shri Rambhau was rapt in hearing the Divine Names like Isha, Datta, Mahesha and Digambar. The lines which Shri Baba uttered contained exactly the Spiritual Names heard by him. Then Shri. Baba asked Sri. Rambhau to start giving initiation of Divine Names to seekers. Shri. Rambhau modestly declined to do so and said to Baba "When elders and seniors like your great Self are there to initiate, I cannot even think of giving initiation. I beg your pardon for the same."

The details of one dream, in which Shri · Rambhau saw Shri, Maharaj and Shri. Baba talking have been given already. Before his departure from Inchageri after recovering from his illness, Gurudeo had two more dreams. When he was at Inchageri he felt the shortage of money very much, and in that background Gurudeo saw Sri Maharaj in one dream along with his Son Sri Krishnajipant. Sri Maharaj told both simultaneously in the dream, "You proceed ahead to the next village. I am following you" (नीवु मुंदिन ऊरिगे नडिरी, ना बंदे). Next morning Gurudeo left Inchageri and reached Horti (the village on the main road, about four miles from Inchageri). There Sri. Rambhau got the money, sent by the Bombay University by insured-post. Thus half the dream i.e. Maharaj is at their back came true factually. After that, Gurudeo went to Sangli with a grateful heart and on his way back from Sangli, he met Maharaja's son, Shri Krishnajipant at Shedbal Station, in an anxious and worried mood, as he had just returned from Belgaum after attending to his land-litigation. There Shri. Rambhau told him not to worry and not to be anxious, as Shri. Maharaj is behind his back to care for him. By the time they reached Athani there was a telegram from Belgaum that the litigation at Belgaum was decided in favour of Krishnajipant and thus the dream came true for both.

In the second dream at Inchageri, Sri. Rambhau saw Shri. Maharaj who told him: 'What is egoism and self-conceit will be known to you within five days." In the same dream Smt Shivalingavvakka was also present. And hence. what Maharaj said in the dream was meant for both. "अभिमान अभिमान अंदरेनु अद, इदर चमत्कार ऐदु दिवसदोळग तोरसतिनु "

Smt. Shivalingavvakka was then at Inchageri and Shri. Rambhau told this dream to her. She was also surprised to hear the dream. But, what happened actually after five days, is very peculiar and strange. Whatever Shri. Maharaj said even in a dream always came true. Accidentally Smt. Shivalingavva prepared a sweet dish known as Karanjya (करंज्या) from wheat flour and after offering them to God and to Shri. Maharaj she requested Shri. Rambhau to eat a few of them. On account of his weak health, he refused to eat them. Smt. Shivlingavva felt slightly unhappy and said out of a sense of personal insult, "What is it that you are not eating the sweet dish even prepared by me? It is the prasād of God." Thereupon, Sri. Rambhau with apologetic voice replied "Akka, how can I eat them? I cannot digest anything. Because of my illness and weakness. I even do not go into the mutt. Under this condition how can I eat such heavy dish ? " Thus Smt. Shivalingavva was suffering from her ego that a request from a saint like her was not obeyed and Sri Rambhau was suffering from the ago of his body, when he had actually gone to Inchageri for Maharaja's Grace for the improvement of his health. So, the hidden ego in both the devotees was exhibited by Maharaj within five days asper the dream. Really the series of dreams of Gurudeo in which he saw Sri. Bhausaheb Maharaj and the contents of the dreams, as later corroborated in his life strengthen the statement of Clulow; 'Nothing so much convinces one of the boundless-ness of the human mind as its operations in dreaming. " While relating the details of these dreams at Inchageri Sri. Rambhau expressed that the subtler the ego, the more difficult it is to get rid of it. The pride or the ego about one's beauty, wealth or strength can be removed more easily than the ego or the pride for one's moral or spiritual qualities.

Another important event took place in the year 1921, Shri. Bhaurao Yadwadkar Patvardhan from Jamkhandi was then living in the Ashram of Mahatma Gandhi at Vardha. During his stay at Jamkhandi he had nourished profound impressions about the greatness of Gurudeo Ranade. When he was on his death bed at Vardha Ashram and when Mahatma Gandhi and Sri. Mahadeobhai Desai were sitting by his bed-side, he told both Mahatmaji and Mahadeo Desai that he was seeing the figure of Gurudeo Ranade by his side, and requested them to inform Gurudeo Ranade accordingly. So, the late Shri. Mahadeobhai Desai wrote a letter to Prof. Ranade to communicate the same. In that letter to Gurudeo he had written, "There is a silver lining to the Cloud." Sri. Bhaurao Yadwadkar Patvar-

Gurudeo Ranade.

dhan had a desire to meet Gurudeo and get instructions from him for his spiritual life. Similarly Shri. D. B. Deshpande, who was in Madras, told his daughter at the time of his death that he was seeing Gurudeo Ranade by his bed side. These are peculiar incidents of spiritual pervasiveness of Gurudeo for which, he never claimed any initiative on his part. He used to tell that it was purely the wish of God.

After he was transferred from Poona to willington College, Sangli for dry climate, he once again went over to Inchageri in 1921. When he was sitting there for meditation in the morning between 8 to 8-30 A.M., Gurudeo saw in his meditation in semi dreamy condition a tall and stout man with fair complexion before him and he heard that man saying: " Sri. Nimbargi Maharaj has gone to Nimbal station. Shut your ears, close your eyes, shut your mouth and simply remember the name of God and then you will come to know every thing automatically." " निंवरगी महाराजरु निंवाळ स्टेशनम्याल होग्यार. कण्ण मुच्चु, किवि मुच्चु, वायि मुच्चि सुम्म नामस्मरणी माडु अंदर यल्ला तिळदवरतद''. After giving this message in Kannada language, the man in the vision disappeared. Gurudeo Ranade got up and to his great surprise, he got a letter from his old student Mr. Wali, who was then Mamlatdar at Indi, informing him that he has in view a good land for Gurudeo's residence near Nimbal station. In the background of the above vision during meditation, Gurudeo thought it was something miraculous and that there was some divine arrangement in this coincidence of the vision informing about the departure of Shri. Nimbargi Maharaj to Nimbal station and at the same time, selection of a site for his residence at Nimbal station by Mr. Wali, on his own initiative. Then Gurudeo wrote the following letter to Kaka Karkhanis: "I intend to purchase a piece of land near the Nimbal Station (of which later when we see each other personally). I have not yet been able to finish off my work in connection with the Upanishadic volume which is to be sent over to the University of Bombay. It will take me a month more. Immediately after that, we must set ourselves about the consideration of the great mystics of India... As the matter stands at present, I cannot undertake any work involving very much mental labour and I cannot say when I will be restored to my health and energy."

In the year 1921, Gurudeo Ranade went to Bangalore and Mysore for Examiners' Meeting. Smt. Yamanakka and Jagannath Lele had accompanied him. Because of his Lectures on Upanishads in 1915, he was quite well-known amongst educated people there. When he went to Mysore from Bangalore, he was a guest of the Registrar of the Mysore University, Shri. Subramanya Iyer. The then Vice-chancellor of Mysore University, Shri. Brijendranath Seal used to take Gurudeo in his car for outings in the evenings; thereby he wanted to avail of the inspiring company and talks with Gurudeo Ranade. Then Gurudeo was only thirtyfive years of age.

In the same year on 25-6-1921, he wrote a preface to the Marathi book 'Kaivalya Vaibhava' of the late Shri. Hanmantrao Kotnis, a saintly person from Sangli. He says in the preface; "Spiritually speaking there are no different schools of thought. There is only one way to realise God. 'नान्य: पन्था विद्यते अयनाय'. Right from Pralhad, Narada, Parashara and Pundareeka upto Dnyaneswara, Tukaram, Ramdas and Shri. Nimbargi Maharaj, all saints have proclaimed with one voice that excepting the path of remembering and meditating on the name of God, there is no other way to realise and reach God. ...... On the background of the critical and comparative study of Eastern and Western Thoughts and after testing the validity on scientific basis and verifying the same on the background of personal experiences, we have to decide the course and path-way of meeting the God-head."

With the help of Sri. Wali and the Prant Officer of Bijapur, Shri. Gajendragadkar, Shri. Gurudeo purchased 48 acres of wasteland for Rs. 400/- only. (24 acres from Smt. Ummawa Patil who said to Gurudeo; "it is my good fortune that you are purchasing the land of mine" and another 24 acres from Nemagouda Patil of Nimbal). in this context, it will be interesting to know the archeological information available about Nimbal in the Epigraphia Indica Vol. 34 page 277 and Vol. 28 p. 94. One copper plate inscription of 1186 A. D. of Kalachuri, the 2nd Shankhamdeo, and another inscription on stone of 1187 A. D. of Yadav Bhillam, both in old Kannad script, have been found. In those inscriptions Nimbal has been named as 'Nimbahur' and 'Nimbahalli.' These two inscriptions are in the temple of Shankarling in the Nimbal Village. The names of the deity as described in the Inscriptions are Kotilingeshwar' and 'Koti Shankardeo'. So also Nimbal has been named as South Varanasi (दक्षिण काशी) and New Shri. Shail (नत्र श्रीशैल) . These have been published by Shri. Dhavalikar and Dr. Gai.

Thus, we have seen how Sri. Rambhau severely suffered the consecutive deaths of all the members of his family from 1916 to 1918 and thereafter how, during his lonliness, he suffered from serious second attack of tuberculosis in 1920.

Any body else in his position would have preferred to end his life, out of utter desperation. But, because of his stay of one and half years at Inchageri at the feet of his spiritual master's Shrine and in the holy company of his spiritual elderly brother Shri. Amburao Maharaj and his meditation on the Divine Name day and night, he reached the acme of Spiritual Realisation in 1921, and his desperation in worldly life ended in the sublime realisation of Divinity.

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Chapter Six.

FROM SOUTH TO NORTH.

We shall begin this chapter with Gurudeo's words of guidance for the biographer. In his article ' The art of Biographv' (Deccan College Quarterly April 1906 Vol. XIV No 2 pp. 79-80), he writes- "He (the biographer) can remind men that they can make their owh lives sublime, he can make them understand the motive power of Biography in guiding and influencing their conduct. He alone can bring to light the romance that lies enclosed in human life; and he can show how the inventive life of Edison, the imaginative life of Shakespeare, and the philosophic, active life of Shankaracharya far transcend the limits and dreams of fiction. He can bring cheer to desolate homes, he can infuse energy in dispirited minds, he can brandish the torch of light and knowledge where there wae darkness and ignorance. Nobility of thought or action spreads like wild fire: and from the ashes of one phoenix will surely rise another beautiful and more youthful form (pp.79-80).

In his another article in the same quarterly he writes- " A frank acknowledgment of one's error is the noblest duty that one can do ...... Thus, when criticism acknowledges error, it will bring truth to light, will make knowledge repose on a sound basis and will thus tend to 'the Glory of God' and the relief of man's Estate,"

After Gurudeo felt improvement in his health, he left Inchageri for Poona on 21-5-1922. He wrote a letter from Poona to Sri. Kaka Karkhanis: " It appears that according to the wishes of the Master there is the possibility of a second marriage. So long as there is no direct spiritual and divine sanction for spiritual propaganda, we have to secretly strive hard within ourselves for increasing and intensifying our spiritual depth. Not only that, but it appears that I have to carry on with my spiritual life in family surrounding only...... Ekanath Maharaj had to live in family life even after self-realisation. Then who am I as compared to Ekanath? My health is better and the spiritual meditation on Nāma is also going on well. It may not be possible to stay on in Poona in rainy season. Then I may have to go over to Sangli for some days. If I feel better there, I shall stay on. Otherwise, I shall go over to Inchageri. All things happen according to the wishes of Shri. Samarth and according to the directions of God."

" Without reaching the summum-bonum of spiritual life if one tries to improve the world, he would be duped in the world and come to grief. Today only, I was reading a letter from Shri. Maharaj which contains the following sentence. " We should give up fictitious ideas, fictitious events, and fictitious discipline and determination. Then alone you will know every thing. May the devotees of God have long lease of life. "

Thereafter as per plan of the Providence, the 2nd marriage of Shri. Rambhau took place on 1st June 1922 at Islampur; and after the marriage, he went to Inchageri. In that connection, he wrote a letter to Kaka Karkhanis on 14 6-1922; "On Sunday 10th June 1922 at 4 P.M. the second wife got the initiation from (invisible) Maharaj from the Samadhi at Inchageri. Sri. Maharaj has thus fulfilled the promise that he would initiate her with a Divine Name. Our only duty consists in following the advice of Maharaj and meditating on Divine Name till this human body is alive and active."

Life at Nimbal begins.

After the second marriage, Shri. Rambhau went to stay at Nimbal in the wada of Nadgouda in 1922 - 23. One day he heard a sound like that of a collapsing precipice (कडा कोसळल्या प्रमाणे आवाज झाला). After enquiry, he came to know that it was Spiritual Sound and not any material dreadful sound. Soon in one of his dreams Shri. Maharaj told him not to stay in that place for long and that if he goes to Poona or Bombay, he should stay outside the city limits. Then, in 1923 there was a theft at his place at Nimbal. His clothes, utensils and grains were stolen. A rare small box, containing the funeral ashes of Shri. Maharaj, was also stolen, for which Gurudeo grieved very much. He was scrupulously taking care of every article which belonged to his spiritul Master.

Thereafter the epidemic of cholera broke in Nimbal village; So, Rambhau shifted his residence and stayed in the public rest-house near Nimbal Railway Station which he later purchased for Rs. 42/- only. On 30th January 1925, a daughter was born to him from his second wife. Then he built the first house on the land at Nimbal near the Railway station in April 1925, Smt. Yamanakka Gokhale supervised the construction of that house. When this house at Nimbal was being built, Mr. Henderson, then Collector of Bijapur, asked Rambhau during his visit to Nimbal as to what he would inscribe on the foundation stone. Then Gurudeo did not say anything. But after 20 years when Shrimad Bhagawat was being read at Nimbal, Gurudeo said, "The philosophical problems cannot be solved without the devout service at the Feet of God ("तत्त्व जिज्ञासेचे प्रश्न ईश्वरपादपराग सेवेवाचून सुटत नसतात.") This title also fits for being inscribed on the corner stone of the house. He invited all devotees for the opening ceremony of the house at Nimbal and observed a three days Spiritual Saptah a the time of Vāstu-Shănti. Thereafter, Shri. Amburo Maharaj went to Nimbal every year in May and June and celebrated a spiritual saptah at Nimbal till 1932. The spiritual saptah celebrated in April 1925 was attended by Shri. Amburo Maharaj, Shettappa, Sri. Girimalappa Maharaj, Shri Pundappa, Sri. Nandeppa and Smt. Shivalingavvakka, who came from Jath. Sri. Maharaj's son Bhimrao, Kannur Swamiji, Sri Narasappa Shapety, the direct disciple and the last initiate of the saint of Nimbargi, attended the Saptah for three days. Shri. Shettappa had brought the funeral ashes of Maharaj which were installed with devotion in the central front niche of the U shaped hall in the new house in 1925. Now, the Samadhi of Gurudeo Ranade is built there in front of that niche and the funeral ashes of Maharaj are in the niche as placed by Gurudeo. Smt. Shivalingavvakka wrote the following poetic lines when she went up-stairs and stood on the parapet of the new building and looked at the spiritual vision of God.

"साधुसंत चरण दर्शन नित्य व्हावे ।
साधु संतांच्या घरास ।
अनुभवाचा आरास ॥

जाईजुईचा सुवास ।
आनंदाचा हव्यास ॥

"In this abode of the Saint,
There is the Vision of Saints and Sages
And the Splendour of Experience
And the fragrance of Jasmine
And the shower of blissfulness."

I have heard from a reliable source that a basketful of fresh jasmine flowers were received from an unknown source for the function of the Spiritual Saptah.

Thus, after his transfer from Poona to Willingdon College, Sangli, Gurudeo had two stay at two places during the year. At Sangli he was originally staying in old Sangli near the Maruti Temple. There he used to hear continuously the sound of a conch He first thought that it was the sound from the temple of Maruti. But on verification he was convinced that it was a spiritual experience of sound. Thereafter, he was staying at the Bungalow of Shri. Shivangi in Shivaji Nagar at Sangli. Once during his spiritual meditation on Divine Name at this residence, Shri. Rambhau had a vision of Sri. Nimbargikar Maharaj who took out his turban from his head, placed it on the head of Gurudeo and again asked its return back to him. The significance of this vision was grasped by him. He postponed the process of initiating Divine Name to the aspirants till 1934 when he was again directed by Maharaj to take up the responsibility and initiate them.

In 1920, Gurudeo delivered a lecture at Alandi, when the late Sri. Vishnubuva Jog, the spiritual teacher of the late Prof. Sonopant Dandekar, was present. After hearing the inspiring talk of Gurudeo, Sri. Vishnubuva Jog expressed to Rambhau, "I have heard many lectures on Upanishads; but Rambhau, what you have told today is something very novel and wonderful! "उअनिषदे वरोंच ऐकली, पण रामभाऊ, तुम्ही आज जे कांही सांगितले ते कांही औरच!" Shri. Vishnubuva Jog was of great help to Gurudeo in the selection of material from the spiritual literature of Maharashtra saints for the four Marathi Santa Vachanamrit books.

Gurudeo Ranade's description of Carlyle in his Essays and Reflections, is one of his typical writings in those old days of his professorship at Fergusson College. Similarly, his essays on the Centre of the Universe and the Meditations on a Fire Fly are specimen of his unique flight of imagination and his literary flourish based on his spiritual life and his mystical experiences. So, before we travel with him from South to North in his biographical tour, we shall take a round and record in this biography some of the selected portions from the above Essays.

About Carlyle he wrote:- "The marks which Carlyle found in his Hero, we may amply find in Carlyle himself. He was great in nothing so much as in his sincerity... Other marks of his Hero, Carlyle possessed in an eminent degree. He himself lived in the Divine Idea of the World; he was unconscious of his greatness; he was the creator of a new literary era and he came in such unmistakable sight of the Divine Flame Image, that he turned like the Philosopher of the Cave to tell his people that they lived in mere magic shadow shows, and that, if they merely would, they might catch a glimpse of the eternal Sun of spiritual life; not as reflected in water, nor as imagined in a mirror, but in its own absolute region of glory and power."(Essays & Rellections pp. 177-78)

In his essay on "Meditations on Fire Fly" Gurudeo Ranade indeed flies like a kite in the firmament of imagination.

"What a standing example are you" he said, "of the injustice of the world !" The poets of all countries have conspired together to belittle your greatness ! For, do not the Indian poets represent you as going forward so proudly to outshine the sun ? Does not even Shakespeare condemn you for your vanity?

"Like a glow- worm in the night,
The which hath fire in darkness, none in light."

The fact is that poets are jealous of the divine spark within you, supposing that it may rival their own lustre. You really twinkle like a little blue star, and surpass it by means of your visible motion. You relieve the darkness round yourself wherever you go. There is no need to kindle your flame. You are self-luminous, and shine by your own native light. May you not, therefore, on that account, be considered to surpass all those luminaries which shine by borrowed light? What vanity it is to compare your light to that of the sun! The two are not of the same kind: You are a living creature, while the sun consists of lifeless matter. You are perhaps the only luminous living being. What folly then to compare the intensity of your light to that of the sun ! Is this not one more instance of the envious, and therefore, odious comparisons? Why, for the matter of that, we might compare an ant to a mountain and condemn the former for not being adamantine enough! Instead of condemning you for want of light under the midday sun, the poets ought to have drawn the inference of the inconstancy of fortune; for while you shine gloriously by night, all your glory fades away in the trials of day-light !

what injustice, again, is shown by the world in not recognising your modesty and harmlessness! For you appear beautiful like a wasp and are useful like a bee but have not got the sting of either. For, have you not got the good features, and the symmetrical form of the wasp? And do you not put forth a native light, as the bee gives out honey? And are you not free from the venomous sting of either? Oh! that thy unassuming greatness should be so despised! You have not got even the element of heat, which exists in all light; for Is it not true that you shine, but do not burn? Not like the nucleus of a comet, which shines and yet threatens, nor like the fire-spark which illumines and yet burns, you glide on your way, spreading light calmly and silently, and adorning whatever you light upon.

Moreover, you give the lie direct to the contention of certain philosophers that there is nothing like a natural gift, that by art, everything is possible; that genius is merely the capacity of taking infinite pains. For do you not show by your very twinkling, by that supreme gift which God has vested in you, that you are naturally superior to other little beings in this creation?

And at the same time that you have got this supreme gift from Nature, you are the more to be admired because you are unconscious of your powers. You would have grown proud, and perhaps venomous, had you known that there was this greatness in yourself. For, does not your light shine from behind, and not from before? It is good that you move on, without the consciousness that you are leaving a flash of blue light behind. And in this, are you not the very model of unconscious virtue? And do not philosophers tell us to grow virtuous, without having attained the consciousness of virtue? And the fact that you are unconsciously great and, therefore, modest has often made you a butt of attack. For, do not ignorant children catch hold of you at night, considering that you are a jewel or a star, and confine you in their toy-box? And are they not disillusioned in the morning to find that all your lustre has departed, and that you are no more a jewel than a piece of charcoal is diamond? ....

Must I be forced to the inevitable conclusion that all greatness must sometimes shrink to a poor measure in the claws of Destruction! Vanity of vanities, all is vanity! Greatness does not exist but in name? Everything plays its part in its time, and is soon lost in the womb of annihilation! I must thank thee, oh poor Fire-fly that thou hast reminded me of mankind. For, what is man but an 'Igneous worm' like thyself? We are 'igneous', because we have the light within as thou seemest to have the light without. We have the divine spark within us, as thou hast the phosphoric spark without. Our light however is permanent; thy light is transitory. We both agree in being worms; for, what are both of us but the tiniest parts of the boundless creation? In fact, thou hast reminded me that man is an igneous worm like thyself, and thou art, therefore, the very emblem of mankind! "(P.E pp.135 -139)

In his essay on the Center of the Universe he writes; 'One day while my master was in a pensive mood, with his mind focussed on a transcendental thought, I happened to sit at his feet, expecting every moment that his long and deep meditation might bring forth something worth hearing, when he suddenly began to think aloud in the following strain: "The Centre of the Universe: Will not a discussion of this Centre lead to important truths? Is not the Centre of anything supposed to have peculiar properties? And are not people tempted to find out the Centre of anything, even when there is none? The fact is that people want to find unity in diversity, and order in chaos. Are they not hopelessly tempted by their "idol" of regularity?............ Every particle of this infinite universe is its centre! Every particle of matter is its centre, or, we had better say, hides its centre. The centre is rather in the particles, than the particles themselves! The particles may perish, but the centre does not! It is indestructible, imperishable, without end, and without beginning? Weapons cannot pierce it, fire cannot burn it!......... Conception fails to make an estimate of the Force with which all creation gravitates towards the Presiding Element! The Presiding Element is Everywhere! The Universe is but an Infinite Circle, with its Centre Everywhere, and circumference Nowhere!" (P.E.pp.141-143)

These extracts from Gurudeo's essays are a clear proof of his rare genius based on his intuitional mystical experiences in these days, prior to his going to North.

Even after his transfer from Poona to Sangli, Prof. Ranade had occasionally to go to Nimbal for change of climate, as the comparatively damp climate of Sangli was not as congenial to him as that of Nimbal. So he used to look to his teaching work at Willingdon College, Sangli by repeatedly going over to Sangli from Nimbal. Some of the life members of the Deccan Education Society did not like this irregularity and unsteadiness of Prof. Ranade in his teaching work. So, the difference of opinion crept in between him and the Principal of the College, and as a man of conscience and self-respect, he tendered his resignation of the membership of the Society. He worked in that Society for ten years. In his letter of resignation dated 20-6-1924 he has written to the Body of life Members of the Society;-

" It is now exactly ten years to-day since I was called to join the Fergusson College from my post at the Deccan College, under conditions, which, I hope, some of you at least may remember. Many things have happened since then. The ideal, which I had set myself to achieve, has not been accomplished for various reasons. I have kept on conscientiously doing my duties to the best of my powers, throughout the period. Nothing has shaken me from my resolve to stick to my pledge to the Society in whatever circumstances I was placed. Twice have I refused the offers of University Professorships of Philosophy from Benares and Mysore. I have maintained my promise straight. After recovery from illness two years ago, I have discharged the duties, that were assigned to me at the Willingdon College, as conscientiously as I could. At risk of humiliation, I have tried to make a compromise between the necessities of my health and the claims of my pledge............Seven years ago, in the year 1917, when I was asked to give the opening lecture to the students of Fergusson College on June 20th, I pointed out the necessity of extending our ideal beyond the limits of mere cheapening and fascilitating of education to an all-round development of intellectual work, scientific, literary, historical, and philosophical, which a Society like ourselves ought to undertake and accomplish...... We must kindle a torch at which other educational bodies might light their lamps. What we build for aye shall alone matter. What we build for the nonce shall crumble to the dust............

It is for you to consider whether my services would be of any avail in the discharge of my duties, as "one of the high priests of this temple."............ If I cannot keep continually in a damp climate, it is the fault of my constitution, not of my spirit...... It would be a great misunderstanding to suppose that I have neglected teaching work for the sake of research... If you think that I am capable of doing conscientious work to the best of my powers, I shall be glad to continue to serve the society, as best as I can. But If you do not think so, if you would be glad on the whole, for reasons of any kind, to get riddance of me, equally glad shall I be to take leave of you. For then, there would be no qualms of conscience for me .... I would be free to undertake a not less glorious work, which has been after my heart for a number of years past.......... Let us, in that case, each of us wend on our ways. You on yours, and I on mine. Which is in the line of the Highest Good, God shall judge."

Thereafter on 1st August 1924, Gurudoe started an institution known as "Academy of philosophy and Religion," stating

(1) The aim of the Academy is to bring together all those who are interested in a philosophical investigation of the problem of God.

(2) This Aim is to be achieved by

a) Research in all the philosophies and Religions of the world.

b) Publication of original books on the topics undertaken for research, and

c) Lectures on Philosophy and Religion at various centres in India.

The preamble to the prospectus—which is itself a very valuable document—states the need of such an Academy in the following words:

"The problem of supreme importance to mankind is the problem of the existence of God and his relation to man and Nature. Philosophy and Religion both concern themselves with the solution of this problem, but while Philosophy engages itself in the intellectual side of this solution, Religion concerns itself with the practical side.... Philosophy without the content of Religion would be empty, Religion without the guidance of philosophy would be shapeless and amorphous. It would thus be necessary to combine the dictates of Philosophy and Religion in the interest of the highest solution of the problem."

Gurudeo's conception of True Religion is as follows:- "By Religion we mean the direct, first-hand relationship of Man and God... Religion is for all humanity, its manifestations are for different races and climes. Religion is a matter of eternity, its forms have only existence in time. Religion concerns itself with the essential, its forms with the accidental. Religion is the embodiment of the universal; its forms are individual manifestations of it. The relation of the One and the Many is nowhere better exhibited than in the relation of

Religion and its various forms. ...Religion to deserve its high function must be criticised and systematised religion . Religion has to steer itself clear of the Scylla and Charybdis that surround it on both sides. For, on the one hand, there is the danger of superstition which is an unworthy view of God; on the other, there is scepticism which is a denial of God. True religion has to steer itself clear of both these dangers and it is only the helm of philosophy which can steer it to a safe and happy haven .....Hence we must combine a philosophic view of reality with an empirical study of faiths, so as to be able to find a reasoned justification for our religious aspirations and attainments,"

Rambhau had written a pretty long letter to his friend Sri. Gundopant Gadagkar, on 14.8.1924. As it throws a good deal of light on his aims and aspirations of those days, a portion of that letter is given here;

.... For myself, spiritual life has been the most important thing, of which educational, philosophical, and propagandistic activities are merely the faint expressions. People, who have mistaken semblance for fact, have taken me as, solely devoted to intellectual and philosophical pursuits. But very few know, as you know, that my innermost inspiration has been that of the spiritual life. Even now, as you say, the time has not come when spiritual work should be the most transcendent factor of my life. Even now, I must wade through the intellectual waters, before I can hope to reach the shrine which lies at the other end of the stream. That shrine I may not be able to reach, but I am certain of this fact that, at present, there is for me nothing of greater consequence, nothing requiring more whole-hearted devotion, than the intellectual and philosophical life.

Gurudeo Ranade.

If I have been prevented from accomplishing the end of my life in a collegiate institution, I find a new sphere, where my philosophical pursuits would be of greater consequence to the world. If I have been prevented from doing my work I have devoted myself to, I must do it in a far greater institution, an Institution much greater than the one in which I have spent the last dozen years of my life. Such an institution cannot be short of anything higher than an Academy of Philosophy and Religion, where representatives of all the Religions and philosophers must meet together, and in which thoughts may be exchanged for the sake of testifying to the greatness and the glory of God."

In his preface to the Constructive Survey of Upanishadic Philosophy, Gurudeo writes; "If Bacon's maxim may be requisitioned for our present purposes, we may say that the Academy must take all philosophical and religious knowledge for its province, irrespective of differences of creed, caste, nation or race. The universal vision, which must inspire the work of the Academy, may be made apparent from the following quotations from the preamble of its prospectus: " The problem of finding the universal in the midst of particulars, the unchanging in the midst of change, has attracted the attention of every man of vision, whether he be Philosopher or Prince. Plato and Sankaracharya among philosophers, Asoka and Akbar among princes are illustrations of the way in which this universal vision has been sought. Plato is known for nothing so much as for his synoptic vision of the universal among the particulars. Sankaracharya spent a life-time in seeking to know that, by knowing which everything else comes to be known. Asoka, in one of his Rock - Edicts, forbade the decrying of other people's faiths,- for in that way, he said, one was doing disservice to one's own faith,- and he taught the virtue of Cancourse (Samanvaya). Akbar sought after the universal vision by summoning a Council of Religion, for perchance, in that way, he thought that 'the lock whose key has been lost might be opened.' There is a far cry from the days of Plato and Sankaracharya, or of Akbar and Ashoka, to the present day. Knowledge has taken immense strides with the growth of time. Scientific inventions have enormously enriched the patrimony of man. The old order has changed, and a new one hes taken its place. Nevertheless, the goal of human life, as well as the means for its attainment, have remained the same. Unquestionably, the search after God remains the highest problem even to-day, and a philosophical justification of our spiritual life is as necessary to-day as it was hundreds of years ago."

In the year 1926 this monumental work of Gurudeo on Upanishads was published. The basis of this volume was laid in 1915 in his lectures on Upanishads at Bangalore under the auspices of Sanskrit Academy. Some opinions of the scholars all over the world have been given in a nut-shell below to disclose the real worth of this Book on Upanishads.

(1) "Will be accorded a formost place among the standard books on Upanishadic philosophy." -H. Jacobi.

(2) "The valuable book promises well for the high standard of the forthcoming Encyclopaedic History of Indian Philosophy."- M. Winternitz.

(3) "Will widen the horizon of our knowledge of ancient India."- A. Hillerbrandt.

(4) Your important book will have the effect of making the Indian Civilization better understood in the West." - J. H. Muirhead.

Gruudeo Ranade.

(5) "A monument of patient research, and vast scholarship." H. G. Rawlinson.

(6) "A mere glance at the work will show how far you have gone beyond Deussen's Philosophy of the Upanishads."- R. Zimmermann.

Gurudeo writes in this book: "It would be a problem for the philosophy of the Immediate Future to place Mysticism on a truly philosophical basis. Rational Mysticism, which has been hitherto regarded as a contradiction in terms, must now be a truism. The author will feel his labours amply rewarded, if he finds that his exposition of Upanishadic Philosophy makes a contribution, however small, to the realization of the ideal" (Preface) and adds

"The Immediate effects of God-realization on the mystic are the entire abatement, of bodily excitement the resolution of all doubts, the obtainment of infinite power, the enjoyment of illimitable joy, destruction of all fear and the fulfilment of any end that may be contemplated by the mystic."

As a result of the profound impressions created by this book on him, Dr. Ganganath Zha, then Vice Chancellor of Allahabad University, wrote to Prof. Ranade the following letter-

Senate House, Allahabad,
Camp Benares.
October 1, 1927.

Dear professor,

"...As any physical contact between yourself and the Academy office will not be necessary, I do not see why your work for the Academy should suffer in any way. As regards climate, Allahabad is very much drier than Poona. In fact its temperature touches 116° during the summer.

Any way, you can give us a trial for a year; after that, if you do not find the conditions suitable, you can tell me so, and I shall see that the final step towards confirmation is not taken and you are relieved.

Please let me know, by return of post if I have your consent to put up your name before the Committee that selects the Professor.

I need not add that personally I shall regard it as my greatest achievement as Vice-Chancellor, if I succed in bringing to the University a professor of your calibre and attainments. So please do not disappoint.

Yours sincerely,
Sd/- Ganganath Jha."

Prof. Ranade then shifted his field of activities from South to North. He went to Allahabad in December 1927. Then he returned to Nimbal for the summer vacation in April 1928. He went back to Allahabad in August 1928 to join duty and with him took one of his friends Shri. Rangarao Deshpande. But After joining his duties, he nad to take leave for reasons of health in September 1928. While returning to Nimbal on leave, Gurudeo took his journey back via Ayodhya, Chitrakoot, Mathura, & Vrindavan. He had peculiar spiritual experiences on the banks of river Payaswini, where Saint Tulsidas had the vision of Shri. Ramachandra; and at the holy places of Mathura and Vrindawan, where great mystics and incarnations of God like Shri Krishna lived and moved.

Gruudeo Ranade.

When once a close friend asked Gurudeo the reasons for his acceptance of the service at Allahabad University after he started the Academy of Philosophy and Religion, he replied: "I never wanted to take my salary from the funds of the Academy as its Director, though it was essential for my maintenance. So, in conformity with the teachings of Shri. Nimbargikar Maharaj and Shri. Bhausaheb Maharaj and to rigidly stick to the vow of non-acceptance of wealth belonging to others, I preferred to accept the service at Allahabad and solve the problem of personal maintenance." When once justice Keshavrao Koratkar of Hyderabad went over to Gurudeo at Poona, Gurudeo asked this devotee never to beg for money for the Academy. Don't forget 'Chatu Shataishya Bhunkte' (चाटु शतैश्च भुंक्ते ।). We should move from place to place, give lectures. Then let people give money or not.

Gurudeo used to take notice of even the smallest of the needs in the Inchageri Mutt. He used to send wax candles, menthol and quinine teblets and books, towels and even he used to send rice for supply of cooked food to the cat, in the mutt. In a letter dated 6.10.1921 from Nimbal, Gurudeo writes to Baba; "गाडीवानाबरोबर तांदूळ पाठविले आहेत. त्याचा रंगूबाईस मांजरास भात करुन घालण्यास सांगावे." "I am sending rice with the cartman. Please ask Rangubai to cook the rice and serve it to the cat." Thus, Gurudeo's sense of gratefulness and respect for the holy place of his Guru and his strict adherence to the principle of non-acceptance of other's money would be quite evident from the above facts.

"In 1927, Gurudeo Ranade in collaboration with Dr. Belvalkar edited a volume known as 'the Creative period of the Vedas' The following passage in the preface of this volume dated 20-11-1927 will show the intellectual and the spiritual greatness of Gurudeo - "In those hopeful, blissful, undergraduate days of ours, we, all of us, indulge more or less in dreams about our future. ..... One such, to the lure of which the joint authors of the present undertaking fell victims each independently, and after his own fashion - was that of writing a monumental history of Indian philosophy ...... Prof. Ranade was led - by circumstances, which need not be here detailed - to make a living acquaintance with mysticism and religious thought, before he came to have an academic acquaintance with European and Indian philosophy. .. Certain domestic calamities, which befell them both, in the span of a couple of fortnights spent under a common roof, helped to draw the bonds or their earlier friendship still closer, and in a communication of hearts each discovered that the other has been entertaining the self-same literary ambition and has been assiduously preparing himself for it all those years ... Thus, to the volume now published Dr. Belvalkar contributed the portions dealing with early Vedic, Brahmanic, and post-Upanishadic speculations, and the general evaluation of Upanishadic philosophy, while Prof. Ranade contributed the critical expositions of most of the individual Upanishadic texts. ... The authors hold themselves jointly responsible for everything that is written in this volume. . It is thus that chronology and logic have joined hands. This volume, our first joint offering of piety and friendship at the altar of the Nameless and the Formless, it is with no small relief and gratitude that we find ourselves today in a position to give out to the world for its judgment and appraisal."

In 1928, Gurudeo Ranade was invited by Nagpur University for delivering on Bhagwatgita a series of Lectures known as Kinkhade Series of Lectures. On the basis of these lectures the Nagpur university published Gurudeo Ranade's book on Bhagwatgita in 1959 after his passing-away in 1957. In 1929 Prof. Ranade was invited by Calcutta University to deliver a series of lectures on 'Vedanta and the Western Thought.' This book has now been published posthumously by Bharatiya Vidya Bhavan.

In 1930 he wrote a very important and short preface, to the book 'Abhinava Bhakti Vijaya' in Marathi. The summary of the preface is given in English here: "The devotion to God is the only way to realise Him. So, we have to identify ourselves with Divinity through deep devotion. It is always advisible to say that the miracles that have taken place in respect of the various saints, who have realised God, are due to the invisible power of the Central Spiritual Entity with which these saints have identified themselves through their Self-Realisation.

'आपण महंती न करिती। परी सर्वत्र चमत्कार होती। कां ते पुण्यमार्गें चालती। म्हणोनिया ।। ज्ञानास सिद्धीचा विटाळ। ऐसे वदतां वेळो वेळ। परी तो गोविद कृपाळ। भक्तकाज करीतसे" ।। श्री समर्थ In these lines of Shri. Samarth Ramdas it is said that, 'As these saints follow the righteous path of devotion, the miracles take place without their intervention. The "Jnana"-God-Realisation-is polluted by miracles. But God in His mercy, fulfils the prayers of devotees and hence, the miracles happen (without any initiative of the saints to that effect).

In 1933, Prof. Ranade published an enlightening and inspiring encyclopedic volume on the entire literature of the Saints of Maharashtra. The original work for this huge and sublime volume started in the year 1908. The source books in Marathi for this volume were published in 1927. A thorough and critical perusal of the preface of this standard book on mysticism will convince anybody about the depth and expanse of his study of the subject, his scholarship and the beautiful presentation of his thoughts in lucid, charming and enlightening English Language. He has exquisitely and accurately put the teachings and philosophy of Maharashtra Saints in English garb. He has erected a self-contained, intellectual tourist lodge for Western thinkers and philosophers and for other non-Marathi thinkers and devotees in India and abroad. The following few reviews of this monumental work from the Western philosophers will convince the readers about its excellence.

(1) **The Asiatic Review, London**: wrote in July 1933, "The author divides the work into five large parts, the first of which deals with the age of Dnyanadeva, whose chief work- the Dnyaneswari- is a free paraphrase of the Bhagavadgita in Marathi verse (A.D.1290). The second part is the age of Namadev (the friend of Dnyanadeva) and entitled Democratic mysticism. Synthetic mysticism in the age of Ekanath, whose chief work is a commentary on the eleventh chapter of the Bhagavat Purana, fills the third part. Personalistic mysticism is contained in Part IV as the age of the great poet Tukaram, and the final section contains the age of Ramadas (about A.D.1600), whose chief work, the Dasabodha, is the outcome of the fullest experience of the world by one having attained to the highest spiritual experience. This important volume concludes with a bibliographical note on comparative mysticism (18 pages), an Index of Source and a very elaborate and careful Index of names and subjects of 32 pages. Professor Ranade has once

more proved to be a great painstaking scholar as well as a deep philosopher."

(2) The review by **Mr. A. Robertson, in the National Christian Council Review**: in October 1933 is worth reading in the original. I am giving below a few selected portions; "The volume under review is a presentation in more or less a literal translation of the source books published in Marathi, the extracts forming a garland of poems composed by the saints who cluster round the feet of Vithoba of Pandharpur from the 13th Century to the seventeenth, the first name among them, being Dnyaneshwara and the last Ramdas. The passages quoted are linked together and summarised in such a way that the religious experiences of the various poets are systematically expounded ... To the whole is prefixed a short essay on mysticism in general with reference to some of the best known Christian mystics.

Professor Ranade set out in his task in this book by adopting a simple but accurate definition of mysticism. "Mysticism denotes that attitude of mind which involves a direct, immediate, first-hand intuitive apprehension of God." Now it is quite true that immediacy of experience may be the key-word to the philosophy of monism but if our philosopher be of that type, the subject and the object implied in all experience is one, the subject is its own object. Whether that be conceivable is a moot question.

'This book comes as a friendly challenge to Christianity.'

(3) The review by- **Hugh I A Fausset in the Aryan Path** Vol.IV No. 11 in November 1933- "The Maratha mystics, with whom professor Ranade is here concerned, represent only a section of the great mystical community in India, but it is a

richly significant section. In the experience of every true mystic we find essentially the same drama enacted, the same path trodden, and the same revelation given...and that the man who has devoted his life to throwing off his egoism is in this way even more self-engrossed than the worldling. Thers is of course all the difference between a single-minded devotion to the Kingdom of Heaven within, and the blind self-absorption of Egoism. Yet, if we are to believe the testimony of these mystics, the Unitive Life of Spirit can only be attained by the road of extreme introversion.

Turning resolutely, therefore, from the transient surface of the outer world, these mystics sought the unseen principles of life within. And although when they found it, when the Atman and Brahman were at one, they could give forth spiritual virtue as no man still tied to the five physical senses could, many Westerners would doubtless consider that they had attained o ly to a characterless and ineffective bliss.

.... And where the East has for the most part, been wiser and profounder than the West is in its recognition that the religious life involves, not merely good-will and the following of certain general precepts, but an exact and subtle science which must be mastered and applied. Its mystics discovered or rediscovered this science and practised. They put the metaphysical ideas of the Vedanta to the test of actual experience and experiment............

The Saint who has achieved that pure identity which is beyond all differences, expresses it in the key of his own nature, The Universal speaks to us through particular embodiments and not through characterless abstractions...... Prof. Ranade claims for the Maratha saints in general and for Dnyaneswara in particular that they succeeded in reconciling Advaitism with Bhakti, Wisdom with Love, Monism with Pluralism. Dnyanadeva, he remarks, did not affirm "The utter unreality of the World" but he points out unmistakably the unreality of existence in this mortal world, and he calls the minds of the people back to the spiritual life which alone is the true reality."............

Doubtless many Westerners would deny that "There is nothing greater than this sublime equanimity. They would commend in its place an active love. But in doing so they fail to realise that ultimately a beneficiently active love must presuppose and flow from a perfect enlightenment. The basic condition of such enlightenment, as all these mystics emphasise, is an absolute devotion to and identity with God ..... And(God) he can only be known through the realisation of that true Self."

(4) **Mr. N. Macnical of Edinburgh** writes in November 1933: "As regards the question of originality of Bhakti, I have never doubted that it was quite an independent growth in India or that it is ..a true product of the needs and longings of the human spirit. ......

India is extraordinarily rich in all kinds of religious experience and adventure... You are acting as an interpreter of this love and I trust you will find many who will greatly value your service in this direction."

(5) **The journal of Theological studies-Oxford**- "Thanks to Prof. Ranade's extensive knowledge and research, the voluminous writing of the five outstanding saints have

been so sifted and garnered that the English speaking public has in its hands a rare treasure."

6)**Mr. J.B. Pratt** writes in the Philosophical Review, New York in November 1934; "The volume is the outcome of careful and extensive scholarship, involving not only intimate knowledge of Sanskrit and Marathi sources but also considerable acquaintance with the literature of Christian Mysticism. No small proportion of the value of the volume consists in presenting in English translation of many hymns and passages from these mystical writings which have hitherto been inaccessible in English."

(7)**Prof. Kokileswar Shastri.** M.A. Professor of Pnilosophy and Sanskrit, Calcutta University says:"Prof.Ranade's Mysticism bears evidence of a remarkable amount of labour and research on each page and deep scholarship and insight, not to say of an impartial and judicious treatment of the subject. The book will, I am sure, prove an impetus to many an unbelieving and doubting soul, and deserves to be read and re-read in every house as a 'Dharma Grantha' every day as people use the Gita, the 'Bhagawath' and other works of that type."

The few selected portions of the various reviews and assessments both from East and West, are eye-openers to all of us, amongst whom Gurudeo Ranade lived and moved physically till 1957. The concluding sentences of Prof. Kokileshwar Shastry about this Gurudeo's book on mysticism are indeed potential of profound and valid suggestions for a devotee of God to live an honest life replete with genuine devotion.

Gurudeo's critical analysis of the statement of Dr. Inge in his book (Pnilosophy of Plotinus I. 3) is worth mentioning here - " It is strange that Dean Inge should fight shy of emotions and deny to them a place in mystical life, when he says that mysticism consists only in 'Seeing God face to face' and that it does not involve an intensive cultivation of the emotions." "We may venture to suggest to the Dean that unless the emotions are purified and are turned towards the service of God, no 'Seeing of Him face to face', of which he speaks so enthusiastically, is ever possible. Thus, it seems that Intelligence, Will and Feeling are all necessary in the case of the mystical endevour, only intuition must back them all".

It would appear advisible here to acquaint the readers with mysticism as a science of God-Realisation, as propounded by Gurudeo in the above book as also in his Spiritual sittings at Nimbal and elsewhere. The science of mysticism is the vital contribution of Gurudeo towards the formation and fulfilment of his ideal of One God, One Religion and One Humanity.

Mysticism as a Science of Self-Realisation:

"Mystical life involves a full exercise of the intellect, feeling and will, and that in addition, it brings into operation that faculty called Intuition... We may say that that kind of mystical experience must be invalid which does not tend to an intellectual clarification of thought. A man whose brain is confused, a man who is labouring under delusions, a man who is likely to suffer from hallucinations, a man who is naurally pathological can never hope to attain to real mystical experience. The imagination of the mystic must be powerful. He must have a penetrating, accurate and unfaltering intellect. It is not without reason that great mystics like Sankaracharya or Yadnyavalkya, or Spinoza or Plotinus, or Augustine or St. Paul or Dnyaneswara produced the great intellectual works that have lived after them ...... Accurate intellectual thought...... which will compel philosophical admiration is surely a mark of real mystical experience ..... Hence, intellectual power and absolute clarity of thought seem to be the first criteria of mystical experience.......

A mystical life is supremely emotional, only the emotions ought to be exercised and kept under control of intellect .... When Spinoza said that emotions must be transcended in an intellectual love of God, he said most accurately what is needed is a true life of mysticism ...... A true life of mysticism teaches a full-fledged morality in the individual and a life of absolute good to the society."

"One mystic may choose more or less to be of a quietistic and another more or less of an activistic type. But the fact remains that in either case he is of supreme value to mankind by calling their attention from moment to moment to the perception and greatness of God."

" The Universality, the intellectualism, the emotionalism and the moral fervour ...... are but subservient to this greatest criterion, namely a first-hand, intimate, intuitive apprehension of God." (preface M.M,)

The special and the highest purified form of human faculty can be equated with Intuition referred to by Gurudeo. This supremely purified faculty is deiform in its essence. It comprises within its range rhe three human elements of-intellect, emotion and will. But on the contrary only these three human faculties cannot in themselves exhaustively contain the deiform faculty of intuition.

The faculty of Intuition experiences God directly owing to its innate supreme quality and purity. The knowledge of God is made explicit by the intellect. The devotion or the upsurging love for God is due to the emotional aspect. The desire to get oneself fused with Divinity is mainly the work of the faculty of will power.

God is thus the 'vinculum substantiale' namely the Self, connecting every thing to every thing else in the Universe. The innermost and the most vital principle called as the 'Natura Naturans' is the basic Divine Principle exhibiting the existence and glory of God, even in the minutest microcosm.

The intuitional perception of Divinity in every particle by the mystic, is the culmination of beatific experience. Now, the basic problem arises, as to how the faculty of intuition is to be aroused or enlivened. The practice of meditation and contemplation on the Sabeeja Nāma or sprouting Divine Name imparted by a Spiritual Teacher who has reached the acme of Self-Realisation alone can arouse the faculty of intuition. The factor of Divine Grace is always there in meeting a realised Guru and getting initiation from him. But according to the teachings of the spiritual school of Shri. Nimbargi Maharaj, everything is latent in the potent Sabeeja Nāma of Mystic Guru. Complete resignation and dedication to such a Guru and God is the highest and the noblest duty for an aspirant. Shri. Nimbargi Maharaj has written in his teachings in 'Bodha-Sudha' स्वराज्य वेंदरे आत्मनल्लिय अविनाश सुखवु ।। (बोध सुधा. No. 45-P.62). The real Self Rule is the beatific eternal happiness of Self - Realisation. The following Sanskrit lines of Gaudapada in his Karikas III-37 give us the detailed effects of Self-Realisation on a mystic who is attuned with Divinity.

सर्वाभिलाष विगतः सर्व चिंता समुत्थितः ।
सुप्रशांतः सकृज्ज्योतिः समाधिरचलोऽभयः ।।गौ. का ।।।-३७.

All the desires are merged in desirelessness, all the worldly anxieties are uprooted and the mystic is calm, contented and blissful and at peace with himself. He is at once attuned with Light Divine and so is an Himalayan incarnation of steadfastness and undaunted courage in his Samadhi.

One more most significant point which can be traced from the mystical utterances of the saints of Maharashtra is the factor of symmetrical, harmonious and coherent aspect of the vision of God. We can find that in the most advanced mystics. There is a reference to the symmetrical vision of both th feet of God समचरण सरोजम् । (श्री शंकराचार्य) 'समचरण दृष्टि विटेवरी साजिरां(तुकाराम) .or even the spiritual feet of the Guru are visualised in even and symmetrical fashion. The Divine consciousness is concurrent with Self-consciousness. The pure form of spiritual Self-consciousness is both the basis and the topmost pinnacle of Life Divine. This spiritual Self-consciousness must pervade all the four states of our human consciousness like wakefulness('Jagruti'),dreamness('Swapna'), deep sleep ('Sushupti) and super-sensuous state ('Turiya') and just as the process of breathing is continuous throughout all these states, the vibrating of the Divine Name and the perception of the intuitional experience should percolate through all these strates of self-consciousness.

The remarks of Gurudeo during his lecture at Allahabad regarding his ideas about Vedanta are significant from this point of view about mysticism. "I am going to write a book on Vedanta. Its last chapter is "Future of Vedanta". I shall be stating therein that if Vedanta did not expound the philosophy of God-realisation, it would lose all its importance in future. This is my firm opinion." This attitude of Gurudeo to evaluate everything in terms of its efficacy for God-realisation could be perceived in his writings since 1920. In his preface to 'Kaivalya Vaibhava' in 1921, published by the late Shri Hanmantraoji Kotnis, a saintly figure at Sangli, Gurudeo wrote: " Later on God willing, I think it necessary to write a book with a critical intellect by taking into consideration the thoughts and experiences of Western and Eastern philosophers and saints and applying the test of scientific outlook as well as my own experience, so that the book may be specially useful to the modern people" (LL. p, 106).

In this transitional period from 1924-1928 since his resignation of his membership of Deccan Education Society and his joining the University of Allahabad, as professor of philosophy, Gurudeo laid foundation of three of his monumental works, Bhagawadgita as a science of God-Realisation, Vedanta and the Western Thought and Mysticism in Maharashtra saints. Just as we have seen the few details regarding Science of God-Realisation in his book on mysticism, published in 1933, we shall also have a glimpse at his brilliant and convincing view points regarding Bhagawadgite as a philosophy of God-Realisation. Lokamanya Tilak, Mahatma Gandhi,Aurobindo Ghosh and Dr. Radhakrishnan and a few other thinkers on Bhagawadgita have no doubt written splandid volumes with their different points of view. Gurudeo has carefully studied those view points. According to him, no body except the great saint, Shri. Dnyaneswara has advocated the supreme teaching of Bhagawadgita as God-Realisation The interpretation of Bhagwadgita by Shri. Dnyaneshwara was both poetical and mystical, whereas the views advocated by Gurudeo Ranade on Bhagawadgita are saturated with philosophy and mysticism. The mystical interpretation of Geeta as a science of God-realisation is common to both. The poetical commentary in Marathi of Saint Dnyaneswar on Geeta has a greater range of appeal in Indian society penetrating the hearts of thousands of uneducated and rural devotees of God Pandurang known as Varakaris. The interpretation of Geeta by Gurudeo makes the educated Indian and Western thinkers and philosophers to perceive the vision of Self-realisation through the teachings of Bhagawatgita. The three lectures that he gave under the auspices of Nagpur University were later developed into eight to justify his intensive study of the subject and as well to do full justice to the University of Nagpur, regarding the subject of their choice for Kinkhade Lecture Series. When he reviewed his own books on the Critical and Constructive Study of Upanishads, his exhaustive and thorough interpretation of Vedanta of the Great Sankaracharya and the aphoristic Sutras of Badarayana, in connection with his lectures in 1929 at Calcutta University and his lectures on Bhagawadgita at Nagpur University, Gurudeo made the following statement: " I think the present work on the Bhagawadgita, could in no way be less important than either my, A constructive Survey of Upanishadic Philosophy which has already been published or my work on Vedanta as the culmination of Indian Thought to be published by the Calcutta University, three constituting the modern Prasthāna-Trayi ", (Foreword B. P. G. pp. I-II)

"The present work is divided into five parts. The first part deals with the ancient systems with which the Bhagavadgita comes into relation. The second part deals with the thought of the middle ages where we find the great Vedantic scholars and spiritual teachers throwing light on the meaning of the Bhagavadgita. The third part deals with a veritable labyrinth that has been produced in the interpretation of the Bhagavadgita by modern scholars during the last century and a half. The fourth part deals with our solution of the problem in terms of contemporary thought and mode of procedure. The last part deals, in a general way, with the conception of the Sublime which has been outlined in the Bhagavadgita and which has assumed great importance with eminent European philosophers, linking it up with the conception of the Divine".

"Part IV deals with our own constructive effort for the interpretation of the Bhagavadgita in terms of the supreme clue of God-realisation. The clue has been missed by the great interpreters of the past, and hence we lay stress on it in terms of contemporary thought and ways of reasoning. We shall speak first of the antinomies in the Bhagavadgita as in Kant. We shall find almost the same antinomies in the Bhagavadgita, namely, those concerning God, the world and causality. Then we proceed to a discussion of the Categorical Imperative in the Bhagavadgita as in Kant, namely, duty for duty's sake, its three specifications here being those of non-attachment, skill and sacrifice (असंग, कौशल and यज्ञ). In regard to super-moralism, which is a favourite doctrine with certain eminent modern moralists, we shall find that the Bhagavadgita advises us to rise above qualities and actions and to reach निस्त्रैगुण्य and नैष्कर्म्य, while in regard to Beatificism it gives us an insight into the relation of beatification to equanimity, at the same time suggesting that beatification is itself Brahman. So far as the criteria of the reality of God-experience are concerned, three very important criteria emerge from the Bhagavadgita-supersensuousness, central initiation and continuity, which might easily be regarded as a great contribution to psycho-epistemology. As regards the method of meditation, the Bhagavadgita makes original suggestions in respect of meditation on metaphysical conceptions, such as the Sutra, Vaisvānara and Tajjalān, as well as on moral and social virtues. Finally, in regard to the Sublime Vision of God, which is the supreme goal according to the Bhagavadgita, we find in the description of the विश्वरूपदर्शन, experiences such as those of splendour, wonder, terror and joy, which link it up with a universal philosophy of the Sublime. (B. P. G. pp. 3, 7-8)

The last book, posthumously published in 1970, was "Vedanta as the Culmination of Indian Thought." Though the lectures were actually delivered at Calcutta University In 1929 the publication of the book was delayed owing to various difficulties, It was later prepared by his students on the basis of his notes and published by Bharatiya Vidya Bhavan, on account of the great regard which Dr. R. R, Diwakar had for Gurudeo Ranade.

According to Gurudeo, God-realisation alone is the be-all and end-all of human existence. Mystically, realisation of supreme bliss and so also the ethico-religious conception of Videha Mukti and Vedantic conception of Jeevan- Mukti were vital issues in deciding the summum bonum of life. The Yogic mystical side reveals the ideal as visualisation of the

Self in its Form. It speaks of approximation. Mystical realisation in Vedant is a combination of Vedanta, Yoga and Bhakti. Ultimate ideal of Vedanta texts is to inculcate a life of meditation and contemplation and preach intuitional realisation which is concrete and valid.

The saint of Nimbargi always laid stress on meditation on Divine Name in solitary and unknown hidden place. He compared it to the growth of a fruit hidden under a leaf invisible to the public gaze. According to Gurudeo, Badarayan advocates meditation on the whole of the Cosmic-Person and not on his parts. We should not meditate on the Soul as embodied but on the Soul as free as in the state of realisation. In meditation on the Supreme Spirit we have to fuse together such qualities as bliss, Omniscience, Omnipresence and Omnipotence, From mystical point of view the concept of अहं ब्रह्मास्मि । is superior to both तत्त्वमसि and सर्वं खल्विदं ब्रह्म । According to Badarayan the realised soul achieves the capacity to participate in perfections and powers of God with the exception of creative and sustaining powers. The realised soul partakes of the bliss of the Lord.

In the opinion of Shankaracharya the nature of the Self is Chinmatra (चिन्मात्र) and not Anandpurna (आनंदपूर्ण). If Chidanand is the real reconciliation of Chit and Anand (चित् + आनंद) Sri. Shankracharya goes against Badarayan by taking the concept of Chidanand as referring to two standpoints. The highest stage is that of bliss and intelligence together going hand in hand. All this proceeds from the realisation of the Self IV-4-1. There is no conflict between contemplation and beatific life. The realised soul becomes the philosopher-King. In the process of worshipful contemplation-Samaradhana, there remains no difference between the worshipper and the worshipped, Sutra III-2-25-26. The mystic can enjoy God in silence without characterising Him in words. ' Phenomenally God is full of bliss, noumenally He is beyond Bliss,'

In respect of the relation of God and the world it is stated in his Book on Vedanta, that there is no absorption of Self in God after realisation as there is personal immortality. From the intuitional point of view, spiritual experience transcends the subject and object relation between them. Moral Life must have its source and support in spiritual realisation. The life of spiritual communion of saints is indeed responsible for spreading the Gospel of God. The mystical wisdom or Dnyana or Illumination according to Gurudeo is an endless process and not an event in human life. Identity with God is possible by means of an exclusive, one-pointed devotion, knowledge and surrender.

The philosophy and mysticism of Gurudeo as explained in his three important books on Bhagawadgeeta, Vedanta and Maharashtra Saints will disclose his deep scholarship, profound study and systematic analysis of thoughts, and comprehensive conclusions and generalisations on the strength of his own mystical experiences. He never wasted a single minute of his life, whether he was in service or out of service. Really after he left his job from Willingdon College in 1924 his financial condition was very precarious till 1927 wheh he joined his post at Allahabad. But, his idealism and love for broadcasting spiritual knowledge never declined or waned. For publishing the Quarterly of the Academy of Philosophy and Religion he spent hundreds of rupees from his own pocket, inspite of great personal financial inconvenience. The great Sanskrit Scholar and the Vice-Chancellor of Allahabad University, Dr. Ganganath Jha who had critically read Gurudeo's Books on Upanishads and mysticism in Maharashtra wrote a long review of admiration in 'Leader'. I have to content myself by giving only last few lines of Dr. Jha's words of appreciation. "We shall be looking forward to the appearance of another book 'On the Pathway to God' which will explain how the mystic criterion of reality compared with idealist, the realist and the pragmatist criteria ...... how the mystical faculty of intuition compares with intellect and feeling ...... how we may reconcile the phenomenal and noumenal elements of human experience, showing man simultaneously to be a denizen of two worlds, the one human and the other divine ...... which alone can make it possible for him to realise the divine in the human."

On the request of Dr. Ganganath Jha, Gurudeo Ranade joined the University of Allahabad, as Head of the Philosophy Derpartment on 1st December 1927. He remained as a professor of Philosophy for about twenty years. After he went over to Allahabad, he rented a place in Katra near the University for about a year and then shifted himself to a new Bungalow at 2 Beli Road, Allahabad. He stayed in this Bungalow till 1942. During his stay at 2 Beli Road for nearly 14 years, Gurudeo used to go in his car for meditation to various solitary places on the banks of Ganga and Yamuna of holy Prayag. During his spiritual meditations on the Divine Name in a lonely place near Droupadi Ghat, he twice had the vision of his spiritual master, the saint of Umadi. Once Gurudeo saw him simply standing at one spot and he purchased that plot and constucted there a bungalow in 1943 for his residence. On another occasion after the bungalow was ready, Gurudeo saw his Guru within the same premises with a 'Veena' flute in his hand. He went to stay there in the same year after the construction was complete. When he shifted to his own new bungalow at 15 - A Hastings Road, Gurudeo arranged for a spiritual saptah of the devotees of Maharaj and Baba there. In this bungalow he lived an intensely meditative life for full fourteen years of his mature spiritual life and produced his valuable spiritual writings like (1) Path Way to God in Hindi literature, (2) Parmarth Sopan In Hindi - the Source Book for the Hindi Path Way to God, (3) His Book on the Philosophy of Mahatma Gandhi, the lectures for which were delivered at Ahamadabad. The last and the best book prepared by Gurudeo was named by him, ' Parmartha Mandir ' (परमार्थमंदिर) containing 500 selected poems. dohas and vachanas in Marathi, Kannada, Hindi and Sanskrit languages.

Another great book which Gurudeo prepared during his life time was the book of teachings of the saint of Nimbargi. The original manuscript copy of these teachings which was written in the hand - writing of Sri. Raghunathacharya was read by Gurudeo regularly and devoutly till the end of his life, since he got the manuscript. The first man who publishd these teachings in a book form in ' devanagari script ' was the late Sri. Babacharya Kavya. But, Gurudeo with the help of one of his devout disciple, Sri. M. S. Deshpande of Athani, arranged it in a systematic manner and gave it the shape of a perfect book on Ethics and Spirituality. It was printed and published first at Ganapati Sansthan Press, Sangli. It has a long biographical preface regarding the saint of Nimbargi and his direct disciples. The teachings in Kannada language have been printed in Devanagari Script and Gurudeo used to say that the Book 'Bodha Sudha' is worth its weight in gold or even worthier than that. This book of Ethics contains about sixty teachings in prose and about eleven poems from the saint of Nimbargi. A detailed English translation of the contents of this book will be given in the next chapter 'The spiritual Gangotri of Gurudeo'.

During his earlier stay at Allahabad near the university of Allahabad, Gurudeo used to go for his after - noon spiritual meditation in a solitary place near Prayag Station which is known as 'Oont Khana' (ऊंट खाना) or the abode of camels. This place was very close to the University and it contained a huge long row of old Peepal trees. Gurudeo used to sit for meditation in his car in this lonely spot for hours together. Later a huge educational institution known as 'Ishwar Sharan Ashram' was developed on this Spot for the education and uplift of the Harijan boys. When Gurudeo was invited on 7 th August 1946 to visit the Institution, he said - " I was very glad to have renewed my acquaintance with the locality after a lapse of many years. If I may be allowed to say so, I used to visit it almost every day after University hours for my spiritual meditation before the Ashram came into being ......

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* * *

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